

HISTORICAL TREES OF ISLAM



SIKANDER NAQSHBANDI

HISTORICAL TREES OF ISLAM



**SYED SIBTE SIKANDER NAQVI
HANAFI NAQSHBANDI MUJADDIDI**

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Historical trees of Islam

*I dedicate this work firstly to
ALLAH (SWT) and then to my
beloved Father*

SyED SIBTE HADI NAQVI (R)

*May ALLAH forgive all his sins and
admit
him to the most dignified place in
Jannat ul Firdous. Ameen!*

*Dedicated by his son
Sikander Naqshbandi*



Historical trees of Islam

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

Historical trees of Islam

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Khatam al-Mursaleen ﷺ said!

A Muslim who plants or
cultivates fruit trees

And if birds, humans, and
cattle eat from it, he also
gets its reward.

(Sahih Bukhari: Volume I, Hadith No. 2187)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Foreword

Mentor and guide Sheikh Dr. Hafiz Munir Ahmad Khan Naqshbandi
(*Mudzillahu*)

Sikandar Naqvi Naqshbandi is working with sincerity on various topics with great silence. Two or three books have been published before this book. Given this, the book "Historical Trees of Islam" has also been compiled with great effort, and perhaps the pen has not been raised on this topic before; even if it has been submitted, his work is unique. The author has subtly and detailly explained the relationship between man and tree. After that, the humble person does not need to add anything.

It is my sincere prayer that Allah Ta'ala will make Sikandar Naqvi Naqshbandi's work a source of success in this world and the hereafter. May Allah Ta'ala feast me and all Muslims in heaven with the fruits of the tree of Tuba. Ameen.

(Prof:) Dr. Hafiz Munir Ahmad Khan
Head of Department of Comparative Religion and
Islamic Culture
Sindh University. Jam Shoro. Pakistan

Author's Words

الْحَمْدُ لِلّٰهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَوْمَنْ بِهِ وَنَتَوَكّلُ عَلَيْهِ وَ
نَعُوذُ بِاللّٰهِ مِنْ شُرُورِ أَنفُسَنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مِنْ يَهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهُ وَ
مِنْ يُضْلِلُهُ فَلَا هَادِي لَهُ وَنَشَهَدُ أَنَّ لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَنَشَهَدُ
أَنَّ سَيِّدَنَا وَسَنَدَنَا وَنَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا أَعْبُدُهُ وَرَسُولَهُ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ
وَعَلَى آلِهِ وَأَصْحَابِهِ وَبَارِكْ وَسَلِّمْ تَسْلِيْمًا كَثِيرًا كَثِيرًا * أَمَّا بَعْدُ
فَاعُوذُ بِاللّٰهِ مِنَ الشَّيْطَنِ الرَّجِيمِ
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ
ذُوَاتَأَفْنَانٍ (٤٨) فَبِأَيِّ ءَالٍ عَرِبٍ كَمَا تَكَذِّبَانِ (٤٩)

(Surah Ar Rahman: 48--49)

With spreading branches. (48) Then which of the Blessings of
your Lord will you both (jinn and men) deny? (49)

اللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى الٰلِ سَيِّدِنَا مُحَمَّدٍ

كَمَا صَلَّيْتَ عَلٰى ابْرَاهِيمَ وَعَلٰى الٰلِ ابْرَاهِيمَ

إِنَّكَ حَمِيدٌ مَجِيدٌ۔

اللّٰهُمَّ بَارِكْ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى الٰلِ سَيِّدِنَا

مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى ابْرَاهِيمَ وَعَلٰى الٰلِ ابْرَاهِيمَ

إِنَّكَ حَمِيدٌ مَجِيدٌ

When Allah Ta'ala created humans, a tree was one of the first things man came into contact with. It was a tree that caused man to be sent into the world. Hazrat Adam (AS), as a test, eating the fruit of one tree was prohibited. But Hazrat Adam (peace be upon him) ate the fruit of this tree due to Satan's temptation. Allah Ta'ala took them {Hazrat Adam (AS) and his wife Hazrat Eva (as)} down from Paradise and sent them to this world.

When the Holy Prophet ﷺ went to the ascension for a tour of the heavens, there he ﷺ visited all the sky. After traveling through the seven heavens, there came a point beyond which even Hazrat Gabriel (peace be upon him) could not go. This limit has been crossed only by the Beloved of Allah Hazrat Muhammad Mustafa ﷺ. A tree is planted on this border as a sign called "Sidra-tul-Muntaha".

Likewise, when the world ends, all human beings and jinn will reach their respective places after doing the calculation, i.e., heaven and hell. So there, too, a person will be related to the tree of Tuba in heaven and the tree of Zakum in hell.

All these examples show how closely the tree has been related to human life in the past and will continue to be so long as the world lasts. Without trees in the world, human life would be almost impossible. Humans, animals, and birds get their food

from trees and plants. Besides food, the fruits and flowers of trees provide many benefits to humans. He obtains medicine from them in case of illness. Gets shade and oxygen from them. The woods of trees fulfill countless man's needs.

Certain trees and plants have been specially mentioned in Islamic history. Some trees have been associated with Prophets (AS), and some have been associated with different nations. Some trees have been influential in the life of Rasulullah ﷺ. In this book, an attempt has been made to explain some details of these trees and plants that have been mentioned in the Holy Quran, Hadiths of the Prophet ﷺ and Islamic history.

May Allah Ta'ala grant me the honor of accepting this effort in His presence. May the readers and I be aware of the positive aspects of guidance, and may this book be a continuous charity for me. (Amen)

What is the best in this book is the love of Allah, the love of his beloved prophet Muhammad ﷺ, and my dear mentor, Sheikh Professor Dr. Hafiz Munir Ahmed Khan (DB); it is the result of their kindness and blessings. All deficiencies and shortfalls are due to my incapability. Allah Almighty is to grant His blessings, genuinely understand the religion, and follow the

companionship. Provide the ability to make it the treasure for me for Hereafter. Furthermore, this book gives you the ability to guide and encourage others. Amen

وَمَا تَنْهَىٰ فِي قَرِيرٍ إِلَّا بِإِنْهِ عَلَيْهِ تَوَكُّلُتْ وَالْيَهُ أُنْبِئْ

(Surah Hud – 88)

And my success is not through Allah. Upon Him, I have relied, and to Him, I return.

Seeking for Duaa

Sikander Naqshbandi (Allah forgive him)

Date: 07th Rabi as-Sani 1443, Friday,
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1.0 - Forbidden tree

Adam (AS) forbidden to eat the fruit

Allah جل جلاله says in the Quran:

وَقُلْنَا لِيَادِمْ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغْدًا حَيْثُ شِئْتُمَا
وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونُتَا مِنَ الظَّالِمِينَ ۝

And We said, O 'Adam, dwell, you and your wife, in Paradise; and eat at pleasure wherever you like, but do not go near this tree, otherwise you will be (counted) among the transgressors.

(Al-Baqarah. 35)

Blocking from a particular tree was the test. Some say it was a grapevine. Hazrat Ibn Abbas, Saeed bin Jubir, Shaabi, Jada bin Shahira, Muhammad bin Qais, Sidi, Ibn Masoud, and Sahabah Ikram (RA) believe it was a wheat tree. Hazrat Khawaja Hasan Basri, Wahab bin Utbah, Atiya Kufi, Ibn Malik, Mohareb bin Watar, and Abd al-Rahman bin Abi Laila also narrated that it was wheat. What says that each fruit and seed of this tree was softer than butter and sweeter than honey? Some mention dates, but Imam al-Thauri, Abi Hussain, and Ibn Malik narrate that palm trees were prohibited in this verse. Someone has said fig. Ibn Jarir describes it from Hazrat Mujahid as an olive tree. This is also the view of Qatadah and Jarij.

Hazrat Abul Aaliya says that this was the tree whose food was used for human needs, which is not worthy of Paradise. Some say that by eating the fruit of this tree, one would have eternal life like an angel. Ibn Jarir says there was a tree from which Allah Ta'ala forbade it. Still, the determination is not proven by the Qur'an or any authentic hadith, and there is disagreement among commentators. There is no significant benefit in knowing it and no harm in not understanding it. Therefore, what is the need for us to work on it? Allah knows best. Imam Razi also made the same decision, and it is correct. However, through this tree, Satan seduced them and caused them to be expelled from Paradise.

(Tafseer Ibn Kathir)

Allah Ta'ala created man only for the earth, so he said I will make him my Khalifa on the planet. But before sending him to the world, Adam (AS) was kept in heaven as a test because of the natural abode of man. Hazrat Adam (peace be upon him) was forbidden from a tree as a test not to eat its fruit but not to stray near it. The real purpose was to see that this person does not fall into the clutches of Satan. Therefore, no details of this tree have been given. Paradise was chosen for the test so that it would be well understood to mean that the first man, whom

Allah created with His own hands, was deprived of Paradise by Allah's order. If the people who come later will violate the commands of Allah Ta'ala, they will also be denied Paradise.

Allah جل جلاله says in the Quran:

وَيَادِمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ
فَتَكُونُوا مِنَ الظَّالِمِينَ 19 فَوَسْوَسَ لَهُمَا الشَّيْطَنُ لِيُبَدِّيَ لَهُمَا مَا وَرَى عَنْهُمَا مِنْ
سَوْا تِهِمَّا وَقَالَ مَا نَهَكُمَا رُبُكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ
الْخَلِدِينَ 20 وَقَاسَهُمَا إِنِّي لَكُمَا لَيْسَ النَّصِحَّيْنِ 21 فَدَلَّهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا
الشَّجَرَةَ بَدَثَ لَهُمَا سَوْا تِهِمَّا وَطَفِقَا يَخْصِفُنِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا
رَبُّهُمَا أَلْمَ أَنْهَكُمَا عَنِ تِلْكُمَا الشَّجَرَةِ وَأَقْلَ لَكُمَا إِنَّ الشَّيْطَنَ لَكُمَا عَدُوٌّ مُّبِينٌ 22

O 'Adam, dwell, you and your wife, in Paradise, and eat from wherever you like, but do not go near this tree. Otherwise, you shall join the transgressors. Then Satan whispered to them so that he might expose to them the shame that was hidden from them; and said, Your Lord has not prohibited this tree for you, but to avoid your becoming angels or you're becoming eternal. He swore an oath: I am one of your well-wishers. Thus, he cast both of them down by deception. When they tasted (the fruit of) the tree, their shame was exposed to them, and they began to patch together some leaves of Paradise upon themselves, and their Lord called them: Did I not forbid you from that tree? Did I not tell you that Satan is your declared enemy?
(Al Araf: 19-22)

Iblis' trickery and deception:

Allah Ta'ala declared Paradise as the abode of Adam (AS) and Eve (as) and said that you can eat all the fruits of Paradise except this tree. Seeing this, Satan became jealous of both of them. Satan used to worry that he had been expelled from heaven, so he should also remove them from there. He tried to deprive them of the blessings and beautiful clothes that they had by using cunning and deception. Now Iblis said to Adam (peace be upon him) and Eve (peace be upon him) that the Lord forbade you from this tree to prevent you from becoming angels and getting the right to live here forever. If you eat the fruit of this tree, then you will get that. He said, O Adam! Shall I tell you a tree and such a country?

Let me tell you that it will never be erased or destroyed. In front of them, swear by Allah that I am your benefactor. I used to live here before both of you and know this paradise from place to place. I even managed to cheat. Hazrat Adam (AS) and Mother Hawa (as) made a mistake by coming to his words in their desire to live forever in Paradise and to be close to Allah. A believer can be deceived by taking the name of Allah Ta'ala. He cheated in the name of Allah, and Hazrat Adam (AS) was fooled.

As soon as he ate the forbidden fruit, his hidden body was revealed, which he had not seen before. Now

they started running around in paradise in a bad mood. His hair got tangled with a tree of heaven. He said leave me. The tree said that I will not leave you. Lord Azu-Jal called out, O Adam! Are you running away from me? Adam (AS) said: O Lord! You humble me because my body has been opened. Hazrat Ibn Abbas (RA) says that the tree from which Hazrat Adam (AS) was forbidden was a wheat spike. Their hidden organs became visible when Adam (AS) and Eve (as) ate it. Now he started to hide his body with the leaves of the tree. And he started gluing one to the other on the body. Allah Almighty said: O Adam! I granted you Paradise and permitted everything except the tree which I forbade. Adam said! Yes. O Lord! But by your honor! Even in my wildest imagination, it could not come to me that someone would tell a lie by swearing by You. Allah Almighty said to Adam! On my honor, I will send you to earth. You cannot get any relief in this life except toil and suffering. Then he said, "Come down from heaven, even though you used to eat all kinds of blessings in heaven." Now, in this world, you have to work hard to get food and clothes. Allah taught Hazrat Adam (AS) various skills. He started agriculture, cultivating fields. When the fields are ripe, the crops are harvested. It was pounded, the seeds removed, then ground, kneaded, baked into bread, and eaten. The trouble that happened to them was written by fate and under Allah's will.

Allah ﷺ says in Surah Taha:

فَوَسْوَسَ إِلَيْهِ الشَّيْطَنُ قَالَ يَا آدُمُ هَلْ أَدْلُكَ عَلَيْ شَجَرَةِ الْخَلْدِ وَمُلِكٍ لَا يَبْلِي ۝

Then the Satan instigated him. He said: 'Adam (AS), shall I guide you to the tree of eternity and an empire that does not decay?

(Surah Ta'ha -120)

The Messenger of Allah ﷺ said! There is a tree in Paradise under whose shadow the rider can walk for a hundred years, but it will not end.

(Musnad Ahmad, Abu Dawood.)

Hazrat Adam (AS) and Mother Hawa (as) had eaten something from the tree, their clothes came off, and their limbs were exposed. It is in Ibn Abi Hatim that the Messenger of Allah ﷺ says that Allah created Adam (AS), the color of wheat, tall and with hair. It was as tall as a palm tree. He was stripped of his clothes when he ate the forbidden tree's fruit. As soon as he saw his naked body, he started hiding around in shame and started hiding his body with the leaves of the trees of Paradise. His hair got tangled in a tree, and he was trying to get rid of it quickly when Allah called out, O Adam (AS)! Are you running away from me? After listening to Allah's word, he politely asked, "O Lord! I hide my head in shame. O my Lord! Tell me

that I can reach heaven after repentance and conversion. (Tafseer Ibn Kathir)

Allah Ta'ala called both of them and said, "Didn't I forbid you from this tree and didn't I tell you that Satan is your open enemy?" Both were true believers and accepted their guilt without any hesitation and confessed their sin. He asked for forgiveness and asked for mercy and spoke!

قَالَ رَبُّنَا فَلَمَنَا أَنفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا
لَنَنْكُونَنَّ مِنَ الْخَسِيرِينَ O

They said, Our Lord, we have wronged ourselves, and if You do not forgive us and do not bless us with mercy, we shall, indeed, be among the losers.

(Al Aaraf - 23)

With this decree of Allah Almighty, Hazrat Adam (peace be upon him) learned these few words from Allah Almighty, based on which Allah Almighty again forgave him and made him his obedient servant.

2.0 - On the tree, Moses (AS) Saw the manifestation of Allah (جلَّ جلَّ)

فَلَمَّا آتَاهَا نُودِيَ مِنْ شَطْرِ الْوَادِ الْأَعْيَنِ فِي الْبُقْعَةِ الْمُبَرَّكَةِ مِنْ
الشَّجَرَةِ أَن يَمْوَسِي إِلَيْهِ أَنَّ اللَّهُ رَبُّ الْعَالَمِينَ (٤٠)

So, when he came to it, he was called by a voice coming from a side of the right valley in the blessed ground, from the tree, saying, :O Musa, I AM ALLAH, the Lord of the worlds,
(Al-Qasas – 30)

Hazrat Musa (AS) spent ten years with Hazrat Shoaib (AS) and took his wife to his homeland to meet his family. Hazrat Musa (AS) wanted to take his family to Egypt. The mountain is on the way that leads from Madian to Egypt. So, when Hazrat Musa (AS) was taking his wife and goats, it started raining on the way, cold winds blew, and the night became very dark. He needed to remember the way. He used to light a lamp, but there was very little light. They were surprised and worried. Meanwhile, He (A.S.) saw a fire burning on the mountain some distance away. He told his wife (Hazrat Safura) you stay here; a light is visible at some distance; I am going there. If someone is there, I will ask him the way because we have lost the way. And I will bring some fire from there to keep warm in this cold. When he reached there, a voice

was heard from the western mountain on the right side of the valley. When he walked towards the sound, he saw a green tree on fire adjacent to the field at the foot of the mountain. He went there and was shocked to see the situation; flames were seen coming out of the green tree. But the fire does not appear to burn anything.

(Some say it was a tree of Aliq, and some think it was a tree of Awsaj. And the staff of Hazrat Musa (AS) was also made of the same wood).

Allah says in the Holy Quran!

وَهَلْ أَتَنِكَ حَدِيثُ مُوسَىٰ () إِذْرَعَانَارًا قَالَ لِأَهْلِهِ أَمْكُنُوا إِنِّي عَانِسْتُ نَارًا عَلَىٰ
عَاتِبِكُمْ مِنْهَا بِقَبَسٍ أَوْ أَجْدُ عَلَى الْنَّارِ هُدَىٰ (.) فَلَمَّا أَتَنَاهَا نُودِيَ يَمْوَسَىٰ () إِنِّي
أَنْذِرْتُكَ فَأَخْلَعْتُكَ إِنَّكَ بِالْأَوَادِ الْمُقَدَّسِ طَوَّىٰ () وَأَنَا أَخْتَرْتُكَ فَأَسْتَبِعُ لِيَ
بُوْحَىٰ () إِنَّنِي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَأَعْبُدْنِي وَأَقِيمُ الصَّلَاةَ لِذِكْرِي () إِنَّ
السَّاعَةَ عَاتِيَةٌ أَكَادُ أُخْفِيَهَا لِتُجَزِّي كُلُّ نَفْسٍ بِمَا تَسْعَىٰ () فَلَا يَصُدُّنَّكَ عَنْهَا مَنْ
لَا يُؤْمِنُ بِهَا وَلَا يَتَبَعَ هَوْلَهَ فَتَرَدَّىٰ () وَمَا أَنِتَكَ بِيَسِيرِنَّكَ يَمْوَسَىٰ () قَالَ هِيَ عَصَمَىٰ
أَتَوْكَئُ عَلَيْهَا وَأَهْشُ بِهَا عَلَى غَنِيٍّ وَلِي فِيهَا مَكَابِرُ أَخْرَىٰ () قَالَ الْقِيمَهَا يَمْوَسَىٰ
() فَأَلْقَلَهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ (.) قَالَ خُذْهَا وَلَا تَخْفُ سُنْعِيدُهَا سِيرَتَهَا
أَلْأُولَىٰ () وَأَضْمَمْ يَدَكَ إِلَيَّ جَنَاحِكَ تَخْرُجْ يَنْضَاءَ مِنْ عَيْرِ سُوءٍ عَائِيَةً أَخْرَىٰ
() لِنُرِيكَ مِنْ عَائِتَنَا الْكَبِيرَىٰ () أَذْهَبْ إِلَيَّ فِرْعَوْنَ إِنَّهُ طَغَىٰ () قَالَ رَبِّ أَشْرَخْ

لِي صَدْرِي () وَيَسِّرْ لِي أَمْرِي () وَأَحْلُنْ عُقْدَةً مِنْ لِسَانِي () يَفْقَهُوا أَقْوَى
لِي وَأَجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي () هَرُونَ أَخِي () أَشْدُدْ بَهْ أَزْرِي () وَأَشْرِكْهُ فِي
أَمْرِي () كَيْ نُسْبِحَكَ كَثِيرًا () وَنَذْكُرَكَ كَثِيرًا () إِنَّكَ كُنْتَ إِنَّا بَصِيرًا () قَالَ
قَدْ أُوتِيتَ سُؤْلَكَ يَمْوَسِيٌّ ()

(Surah Ta Ha: 9 – 36)

And has the story of Musa (Moses) come to you? (9) When he saw a fire, he said to his family: "Wait! Verily, I have seen a fire. Perhaps I can bring you some burning brand from that place or find some guidance at the fire." (10) And when he came to it (the fire), he was called by name: "O Musa (Moses)! (11) "Verily! I am your Lord! So, take off your shoes. You are in the sacred valley, Tuwa. (12) "And I have chosen you. So, listen to that which will be revealed (to you). (13) "Verily! I am Allah! La ilaha illa Ana (no one has the right to be worshipped but I), so worship Me and perform As-Salat (Iqamat-as-Salat) for My Remembrance. (14) "Verily, the Hour is coming, and I am almost hiding it from myself - that every person may be rewarded for that which he strives. (15) "Therefore, let not the one who believes not therein (i.e., in the Day of Resurrection, Reckoning, Paradise and Hell), but follows his lusts, divert you from that place, lest you perish. (16) "And what is that in your right hand, O Musa (Moses)?" (17) He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses." (18) (Allah) said: "Cast it down, O Musa (Moses)!" (19) He

cast it down, and behold! It was a snake, moving quickly. (20) Allah said: " Grasp it, and fear not, We shall return it to its former state. (21) "And press your (right) hand to your (left) side, it will come forth white (and shining), without any disease as another sign, — (22) "That We may show you (some) of Our Greater Signs, (23) "Go to Firawn (Pharaoh)! Verily, he has transgressed (all bounds in disbelief and disobedience, and has behaved as an arrogant, and as a tyrant)." (24) [Musa (Moses)] said: "O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness) (25) "And ease my task for me; (26) "And loose the knot (the defect) from my tongue, (i.e., remove the incorrectness from my speech) [That occurred as a result of a brand of fire which Musa (Moses) put in his mouth when he was an infant]. (27) "That they understand my speech, (28) "And appoint for me a helper from my family, (29) "Harun (Aaron), my brother; (30) "Increase my strength with him, (31) "And let him share my task (of conveying Allah's Message and Prophethood), (32) "That we may glorify You much, (33) "And remember You much, (34) "Verily! You are Ever a Well-Seer of us." (35) (Allah) said: "You are granted your request, O Musa (Moses)! (36)

At that time, a voice came from Allah. Hazrat Musa Kaleem Ullah (AS) heard that a voice was coming saying, O Musa! I am the Lord of the worlds who is speaking to you at this time. I can do whatever I want. There is none worthy of worship but Me, and there is no Lord but Me. I am free from anyone being like me. No one is my partner in creation. I am unique.

I have no partner in my personality, attributes, sayings, or actions. I am pure and free from all harm. In the same voice, he said, "Put your staff on the ground and see my power with your eyes."

In another verse, it is as follows: O Musa (AS), what is in your right hand? He said, "This is my staff. I lean on it, sweep tree leaves for my goats, and do many other things." Then Allah Ta'ala said, "Put this staff on the ground." As he fell to the ground, he became a panting dragon and started moving around. Despite being so big and fat, the terrible snake was darting around like an arrow. When he opened his mouth, he knew that he would be swallowed. Wherever he passed, the stones would break. Seeing this, Hazrat Musa (AS) got scared and ran backward due to fear. A call came from Allah Almighty, O Musa (AS)! Do not be afraid. Come here. You are under my protection. Hazrat Musa's (AS) heart stopped. Unafraid of contentment, he came to his place and stood politely. The scepter returned to its original state. The second miracle given was that if Hazrat Musa (AS) put his hand into his armpit and took it out, it would shine like the moon and would be very well-known, not that it would turn white like a leprous scar.

(Tafseer Ibn Kathir)

3.0 – pumpkin vine. The Prophet Younus AS The story of coming out of the fish

وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَقْطُونٍ

And We caused a tree of gourd to grow over him.

(As Safat – 146)

Hazrat Abu Hurairah (RA) narrated that when the fish threw Hazrat Yunus (AS) (Jonah) on the ground where there was nothing green or grassy. They were thrown on the banks of the Tigris or at the head of Yemen. No ritual or such thing overshadowed Hazrat Yunus (AS), and there was no provision of food and drink. He was so weak as when the birds were young or the baby was born. That is, only breathing was going on. There was no power to move. A pumpkin is a tree shaped like a vine that cannot stand on its trunk. It is also called a pumpkin vine, and every tree that does not have a trunk is a vine. Whose age is one year at maximum. Pumpkin has many benefits. It proliferates. The shade of its leaves is dense and refreshing. Because the leaves are big and flies don't come near them. Its fruit is edible, raw, and cooked, with peel and pulp. Rasulullah ﷺ also liked pumpkin very much. He ﷺ used to pick and eat from the bowl.
(Tafseer Ibn Kathir)

Allah Ta'ala made the pumpkin vine grow near him, protecting Hazrat Yunus (AS) from sighting wild

animals. The leaves covered him, and Hazrat Yunus (AS) was rescued from the sun and dust. Also, bees and mosquitoes did not come to him. Allah made a goat to feed him milk. She used to come and breastfeed him every day. When his body became stiff, and hair came out on his body, that vine dried up, and he came out.

(Anwar Al Bayan)

Baghwi (ra) quoted Qatadah's (ra) statement that Hazrat Yunus (AS) was sent to Nineveh, which is Mosul's area. The population of the town to which the Prophet was sent as a prophet was between 100,000 and 1200,000. When the city's people saw the punishment coming, all the people collectively repented and believed, which caused the sentence of Allah to be averted from them. This is the only settlement on which the punishment of Allah was averted after it appeared.

The tree, which Allah ﷺ caused to grow for Yunus (AS) for food and healing.

Allah says (interpretation of the meaning):

وَإِنْ يُونَسَ لَيَنِّ الْمُرْسَلِينَ ()

(Surah Al Safat - 139)

And, verily, Younus (Jonah) was one of the Messengers

فَأَنْتَقَاهُ الْحُوتُ وَهُوَ مُلِيمٌ ۝ فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَيِّحِينَ ۝ لَكُبِّثَ فِي بَطْنِهِ ۝
إِلَى يَوْمِ يُبْعَثُونَ ۝ فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ ۝ وَأَنْبَثْنَا عَلَيْهِ شَجَرَةً مِّنْ
يَقْطِينٍ ۝

(Surah Al Safat: 142 – 146)

Then, a (big) fish swallowed as if he had done an act worthy of blame. (142) Had he not been of them who glorify Allah, (143) He would have indeed remained inside its belly (the fish) till the Day of Resurrection. (144) But We cast him forth on the naked shore while he was sick, (145) And caused a gourd plant to grow over him. (146)

The Mufassirin (commentators) said the gourd (al-Yaqtin) is a pumpkin. Some described the benefits of the pumpkin, such as it proliferates, provides shade, has large, smooth leaves, keeps flies away, and its fruit provides good nourishment: it can be eaten raw or cooked, and its skin may be eating too. It is known that the Messenger of Allah ﷺ liked this kind of pumpkin and used to look for it on the plate of food.

4.0 – The tree worshipped by the People of Al-Russ

Allah ﷺ mentioned twice about the people of Al-Rass in the Holy Quran.

وَعَادًا وَثَمُودًا وَأَصْحَابِ الرَّسِّ وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا ۝

And (We annihilated the peoples of) ‘Aad and Thamud and the people of Rass, and many generations in between them.
(Al Furqan - 38)

كَذَّبُتُ قَبْلَهُمْ قَوْمٌ نُوحٌ وَأَصْحَابُ الرَّسِّ وَثَمُودٌ ۝

It (resurrection) was rejected before them by the people of Noah and the people of Rus and Thamud,
(Qaaf - 12)

Worshipers of trees and their fate:

One of the nobles of the Banu Tamim tribe came to the service of Amirul Momineen Hazrat Umar Farooq (RA) and said: O Amirul Momineen! Tell us who the Companions of Rass were. Hazrat said! Ashab-e-Russ were a people who worshiped the cypress tree, also known as the king tree. Yafaz bin Nun planted this tree on the side of a spring called Roshab or Roshanab. This spring erupted from the earth after

Hazrat Noah's (AS) flood. These people are called Companions of Russ because they buried the Prophet of their time alive in the ground. His era is after Hazrat Sulaiman bin Dawood (AS). They had twelve cities which were settled on the banks of the river Russ in the east. It was the biggest river of that time. These cities were unparalleled in population, climate, and fertility. The names of these cities were as follows. Farurdin, Ardi Behisht, Khurdad, Tayir, Mirdad, Shahryur, Mehr, Aban, Azar, Di, Bahman and Isfandar. Isfandar was a larger city than the others and was the Dar-ul-Saltant for collecting other towns.

The king of these people also lived in this city. King's name was Tarquz bin Aghabur bin Tazda bin Nimrod bin Kanaan. Who was one of the descendants of the king of the time, Hazrat Ibrahim (AS). The fountain of water and the cypress tree were in that city. In other towns, additional trees were planted from the seeds or branches of the same tree. The trees that were worshiped were old and big trees—each month of the twelve months of the year had a city festival. People would gather around the cypress tree in the city. Silk curtains with various patterns were displayed on them. After that, they would bring sacrificial animals and burn them alive in the name of sacrifice. When the smoke rises from the burning of animals, had there been a barrier of smoke between them and the sky, they would all have prostrated

themselves, bowed down, wept, and sought pleasure and supplications. They asked for blessings for themselves and forgiveness for their sins. On such occasions, Satan, the enemy of human happiness, religion, and the world, used to come to the tree and shake it to mislead them further so that they could not be attracted towards God. He would say to them in the voice of a child from the trunk. O my servants! I am thrilled with you. May you also be happy, and may your eyes be calm and bright. When people heard this voice, they would fall into delusion and fall into prostration. Then, after getting up from prostration, they would drink wine, clap their hands, play tambourines, and play various instruments.

They would play sports and have fun under the same tree for twenty-four hours. After that, they would go back to their homes. The Eid celebrated every month was said to be the Eid of such a city. And when the Eid of the big city came, all the men, women, and children of other cities would go to Dar-ul-Saltant. Real cypress trees and fountains would have been present. Silk tents decorated with various images would be placed near this tree, and they would come out of them, worship the tree, and offer sacrifices. On this occasion, the cursed devil would come and shake this tree. And he used to address the nation from the middle of it. He would give them hope and make long promises to them. He would

give them the tidings of a happy and prosperous life. In this big city, more hopes were placed than the demons of other cities. After that, all the people would fall into prostration. Then, after raising their heads from prostration, they would become so engrossed in feasting and lasciviousness, eating and drinking, wine and kebabs, dancing and singing that they would fall on the ground and become unconscious. When the worship of other than Allah, their disbelief, transgression, and iniquity became too much and prolonged, Allah Almighty sent a Prophet among them (Hazrat Hanzala Sanani, peace be upon him) to make them recognize God and to worship and worship Him. They did not accept the invitation of this Prophet. He was tired of asking people for the correct religion, but they were not ready to get it in any way.

Imam Baghwi (ra) has written that Hazrat Saeed bin Jubayr (ra) narrated that there was a prophet of Ashab-e-Russ whose name was Hanzala bin Safwan (AS). He was martyred by the people of the village, after which the punishment of Allah came upon them. It has written another narration that Ka'b, Muqatil, and Sadi report is that there was a well in Rass Antakya, and people killed Habib bin Najjar and threw him into that well.

(Habib bin Najjar and his people are mentioned in Surah Yaa-Sen).

Finally, the Prophet of this nation complained to Allah Almighty and cried out, "O Lord! These servants of yours deny me and deny your orders. They are not ready to stop worshiping this tree. Which can neither benefit nor harm them. He said while praying. O Malik! Dry the trees they worship so that Your kingdom and power may be revealed to them. The prayer of the Prophet (AS) was accepted, and when these people woke up from their sleep in the morning, all the trees were found dry. Seeing that, they were terrified. A group said that this person who claims to be a prophet of God between the earth and the sky has bewitched our gods to make us people turn to our god. Some people said that our gods saw that this man was against the worship of trees and continued to condemn and evil him. He invites us to another god against them, and we do not stop him from doing so, so they are angry with us. They have hidden their freshness so that we can rise to the aid of our gods and take revenge on this person. Based on this, they decided to kill the Prophet (AS). They dug a pit under the giant cypress tree and buried the Prophet (AS) alive in it so that it might remove the dryness of the trees and bring them freshness. When Allah saw this injustice in his Prophet, He said! By my honor and glory! I will punish this nation, which will be a lesson and warning for the world. So, while they were dancing, singing, eating, drinking, and celebrating, a red storm suddenly started blowing on

the day of Eid. Then, it became so fast that these people would collide with each other with full force, and the ground would rise from under their feet. A dark cloud came over their heads. It started raining fire. By which their bodies became like molten copper, and they all perished. As'hab-e-Russ used to worship trees. This is the end of those who died due to their misguidance, disobedience, and humiliation. We seek refuge from the wrath of Allah Almighty and His punishment. (Amen)

(It could not be authenticated)

Many sayings have been written in Rooh al-Maani. One saying is that these people lived in the town of Yamamah and were the remnants of the people of Thamud. Another is that there was a well in Antioch (Syria), and they lived around that well. There are two places known as Al-Russ, one in Najd and the other in northern Hijaz.

Ibn Abi Hatim (ra) narrates on the authority of Hazrat Ibn Abbas (RA) that the well of the Companions of Russ was in Azerbaijan. Ibn Jarij (ra) describes from Hazrat Ikramah (ra) that the Companions of Russ were in the area of Falaj, and the people of the location of Falaj are the Companions of Yaa Sen mentioned in Surah Yaa-Sen. They were destroyed because of their disobedience. (Ibn Kathir)

Qazi Sanaullah Panipati (ra) writes in Tafsir-e-Mazhari about the Companions of Russ:

The dictionary has written. Russ means the beginning of something. The well, whose surroundings are made of stones, is also called Baoli in Urdu and Farsi. The well that was built by the remaining generation of Thamud, these people denied the prophet of their time and buried their prophet alive in this well. Some said that the meaning of Russ means Mine and its plural is Rasis.

Dahhak (ra) stated there was a well in Hazura, a city of Hadramout. Those who believed in Hazrat Saleh (peace be upon him) were about four thousand who were protected from punishment. These people came and settled in Hadramout with Hazrat Salih (AS). After reaching here, Hazrat Salih (AS) died; hence, the name of this place is Hadramout. That is, the death of Hazrat Salih (AS) appeared here. People built a fence at this place and settled around the well. He made one of his companions his chief. For an extended period, they were passed like this. The number of generations also increased a lot. Gradually, these people started worshiping idols. Allah sent a prophet to guide them. whose name was Hazrat Hanzala bin Safwan (AS). Before prophethood, this prophet worked as a porter. The idolaters martyred Hazrat Hanzala (AS) in the market. As a result, Allah destroyed the entire nation. The well

also became useless, and the palaces were also deserted. Allah Ta'ala has said about them.

Allah ﷺ says about them.

وَبِئْرٌ مُّعَطَّلَةٌ وَقَصْرٌ مُشِيدٌ
O

And (how many a) deserted well and
(how many a) Well-built castle!
(Al-Hajj – 45)

Hazrat Wahib bin Mumba (RA) said the Companions of Russ owned a well. They also had cattle—that is, they reared cattle. They used to worship idols. Allah sent Hazrat Shoaib (AS) to guide them. He invited Islam, but the nation's rebellion continued to increase—one day, around the well, while people were in their homes. The well collapsed, and Allah sank all of them into the ground of the houses.

Qatadah (ra) and Kalbi (ra) said Russ is the name of a township attributed to a well in Yamamah. These people killed their Prophet, so Allah killed them all. This settlement was on the way between Madinah Munawara and Burida.

In his book of history, Ibn Asakar (ra) cites the construction of Damascus from the history of Abu al-Qasim, that the Companions of Al-Russ (the people of wells) were living in their city, and that Allah sent a prophet among them. whose name was Hazrat

Hanzala bin Safwan (AS). He spread the call of Islam, but people rejected his call and disobeyed him. They ended the rebellion and martyred Hazrat Hanzala (AS). When the people of Al-Russ town killed their Prophet, Aad bin Aws bin Iram bin Sam bin Nuh (AS) took his son and fled from that town because he understood that the people of the city had killed their Prophet. Because of this, the punishment of Allah will come to them now. So, they got up from there and settled in Ahqaf. On the other hand, the punishment of Allah came upon the Companions of Al-Russ, and everything was destroyed—the people of Ashab al-Russ came with Aad bin Aws and settled in Ahqaf. After the chastisement of Allah, all these people left Ahqaf and went to Yemen. From there, their descendants spread to other parts of the earth. Jaburon bin Saad bin Aad bin Aws bin Aram bin Sam bin Nuh (AS) arrived at the land of Damascus, settled a city there, and named it Jaburon. Then, the people of this settlement were called the big and tall people of Iram (place). There were no previous constructions, and there was no guide. Allah Almighty sent Hazrat Hud (AS) bin Abdullah bin Rabah bin Khalid bin Jalud bin Aad to guide and preach to this nation of Aad. His people also denied Hazrat Hud (AS), and then Allah destroyed them too. This story shows that the first people of Al-Russ were damaged, and the rest of them went here and there and settled. Hazrat Hud (AS) came after him, and his nation was also

destroyed due to disobedience. These stories prove that the Companions of Russ were a nation many times before the nation of Aad.

Allama Samali (ra) says that a prophet to whom revelation was sent in his sleep was Hazrat Hanzala bin Safwan (AS). His people attacked him, killed him, and threw him into a well. Because of this, the water in all the wells dried up, and the irrigation and the freshwater all ended. People became very thirsty. Their trees became dry wood, their fruits were gone, and their cities were deserted; terror and madness surrounded them after peace and tranquility. Their only unity has been shattered. People started dying rapidly, and in no time, the city was practically deserted. Instead of humans, the sounds of animals began to be heard. (Ibn Kathir)

5.0 -After torment, the dead bodies of people of Aad had a semblance of Palm trunks

Hazrat Hud (AS) constantly prevented his people from misguidance and idolatry. On which his people used to torture him in various ways and insulted him. His people used to say to Hazrat Hud (AS) that You insult our gods (idols) who fulfill our wishes and save us from the punishment of Allah.

Prophet Hud (AS) warned the people

إِنِّي أَخَافُ عَيْنِكُمْ عَذَابٌ يَوْمٌ عَظِيمٌ ۝

In fact, I fear for you the punishment of a horrible day.
(As-Shura - 135)

The nation's leaders said, "O Hud!" Now, we are tired of your daily talk and advice. If you are truthful in what you say, bring the punishment quickly so the judgment will be done.

Allah Ta'ala describes their words in the Qur'an!

قَالُوا أَجْئَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَدَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا فَأَتَنَا

بِمَا تَعْدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ۝

They said, have you come to us that we should worship Allah alone and give up what our fathers used to worship? Now, bring upon us that (scourge) with which you threaten us if you are one of the truthful.

(Al Aaraf - 70)

Hazrat Hud (AS) said that my advice is not having any effect on you people, and now you are demanding the punishment of Allah, then your desire is also going to be fulfilled, and the punishment of Allah is very near. First of all, Allah's punishment came on them in the form of drought, but they still did not desist from their disobedience, so Allah sent them the sentence of strong winds and storms.

Allah ﷺ said in Quran:

إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَارًا فِي يَوْمٍ نَّحْسٍ مُّسْتَبِرٍ ١٩
تَنْزِعُ النَّاسَ كَأَنَّهُمْ أَعْجَازٌ نَّخْلٌ مُّنْقَعِرٌ ٢٠

We sent them a furious wind in a day of continuous misfortune, plucking people away like trunks of uprooted palm trees.

(Al Qamar – 19, 20)

Punishment on the people of Aad:

The people of Hazrat Hud (AS), also called the messengers of Allah liars, and like the people of Hazrat Noah (AS), they became disobedient, so Allah sent them a trial of famine to warn them so that they would turn to Allah Almighty. For three years, they were suffering from famine, but these people did not stop from their mischief and evil deeds. Then they saw that one day there were very dark clouds. Allah's Prophet Hazrat Hud (AS) said that this is the punishment you used to demand, so they said that

this is a mercy for us and to end our drought. A cold and deadly wind was sent upon them. That day was terrible for them. For seven nights and eight days, strong winds blew over them and kept them up and down, and they were arrested as punishment. A gust of wind would come and pick up one of them until it was out of sight of the earthlings, then it would smash him face down on the ground, his head would be crushed, and he would be sent away. The head and the body would be separated. The stout and powerfully built men, who were intoxicated and defiant in the pride of their physical powers, lay motionless like the lifeless trunks of palm trees. Allah's punishment comes like this. It contains lessons and advice for the wise. (Tafseer Ibn Kathir)

Allah ﷺ said in Quran:

سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَنَيْنَيَةً أَيَّامٍ^١ حُسْنُومًا فَتَرَى الْقَوْمَ
فِيهَا صَرْعٌ كَانُوا أَعْجَازٌ نَخْلٌ خَوْيَةٌ^٢

He imposed on them for seven nights and eight consecutive days so you could see them thrown on the ground as if they were trunks of hollow palm trees.

(Al Haaqah – 7)

Atta bin Rabia (RA) narrated that Hazrat Ayesha Siddiqah (RA) said when strong winds were blown; Prophet Muhammad (ﷺ) used to recite the following dua:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَمَا فِيهَا وَخَيْرَمَا أَرْسَلْتَ بِهَا
وَاعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّمَا فِيهَا وَشَرِّمَا أَرْسَلْتَ بِهَا

Translation: O Allah! I ask You for its goodness, and I ask You for the goodness of what is in it, and I ask for the goodness of what You have sent with it, and I seek Your refuge in it. From the evil of whatever is in it, and from the evil of what You have sent into it.

Hazrat Aisha Siddiqa (RA) says that when the sky was hidden (by clouds), the color of the Prophet (ﷺ) would change. Sometimes, he would go inside the house, and sometimes, he would come outside. Sometimes he came forward, and sometimes he went back. And when it rained, he would be happy. Hazrat Ayesha Siddiqa (RA) understood the plight of the Prophet. That's why one day I asked about it. He (ﷺ) said! O Aisha, may this nation not be like Aad, as he said. It is stated in the Holy Quran!

فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلًا أُودِيَتِهِمْ قَاتُلُوا هَذَا عَارِضٌ مُّمْطَرُونَ
بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ۝

So, when they saw it as a cloud proceeding towards their valleys, they said, this is a cloud that will bring us rain. No, it is the very thing you asked to hasten up __ a wind, in which there is a painful punishment,

(Al Ahqaf – 24)

(This hadith from Tirmidhi & Ibn Majah narrated by Ibn Jurej)

6.0 - Gardens destroyed due to the ingratitude of the people of Saba

فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِيرِ وَبَدَلْنَاهُمْ بِجَنَّتَيْهِمْ ذَوَاقَ اُكْلٍ
خَبِطٍ وَّأَثْلٍ وَشَيْءٍ مِّنْ سِدْرٍ قَيْنِيلٍ ﴿١٦﴾

Then they turned away. So, We sent to them the flood of the dam, and replaced their two gardens with two gardens having fruits of bitter taste, and tamarisk and some bushes of wild lotes.

(Saba – 16)

Saba was a nation centered in the eastern region of South Yemen, attributed to his great-grandfather, Saba bin Yashjab. These people were among the descendants of Yarab bin Qahtan and lived in Yemen. Allah Ta'ala had blessed them with countless blessings. There were long rows of gardens on the right and left of the roads. These people used to enjoy the blessings of Allah Ta'ala. The name of this area was Marab. It was also called Saba City, three days away from Sana'a. This area gradually expanded to Hadramout in the west. On the other hand, its influence had spread far and wide. The region of Adina in Abyssinia was under Saba. They had built various forts in Yemen and the surrounding areas. They were commanded to eat from the bounties of Allah and be grateful to Him.

It is written in Ruh al-Muani that these people had thirteen settlements, and a Prophet of Allah was sent for each settlement. Who used to encourage them that if you eat the sustenance of Allah Ta'ala, you should also give thanks to Him. If you keep thanking Allah, Allah will forgive your faults and sins and bless and increase your sustenance. Because the climate of this place was perfect, the soil was very fertile; there were no insects, lice, bedbugs, etc.

These blessings intoxicated these people, and despite being given attention, they did not thank Allah Almighty and disbelieved. Allah Ta'ala punished them for their ingratitude and sent a punishment on them, which was a flood and was so severe that the dam they had built for water broke, and the water flooded their houses and gardens—and destroyed them all. The irrigation system they made was disrupted. The area that was a paradise turned into a desolate jungle. And in place of these gardens, such trees and plants grew, whose fruits were bitter and unpleasant. Now they started to regret it and stopped holding hands. Their greatest ingratitude was disbelief.

(Anwar Al Bayan)

7.0 - The tree where Mary (AS) came at the time of the birth of Jesus

فَحَمَّلَتْهُ فَأَنْتَبَذَتْ بِهِ مَكَانًا قَصِيمًا ۝ 22 فَأَجَاءَهَا الْيَخَاضُ إِلَى جِنْوِ النَّخْلَةِ
قَالَتْ يَلِينِتِنِي مِثْ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَّنْسِيًّا ۝ 23 فَنَادَاهَا مِنْ تَحْتِهَا أَلَا
تَخْرِيِنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ۝ 24 وَهُزِّيَّ إِلَيْكِ بِجِنْوِ النَّخْلَةِ تُسْقِطُ
عَلَيْكِ رُطْبًا جَنِيًّا ۝ 25 فَكُلْنِي وَاشْرِي وَقَرِّنِي عَيْنَنِي فَإِمَّا تَرَيْنِي مِنَ الْبَشَرِ
أَحَدًا فَقُولِي أَنِّي نَذَرْتُ لِلَّهِ حُمْنَ صَوْمًا فَلَنْ
أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ۝ 26

So, she conceived him and went in seclusion with him to a remote place. Then, the labor pains brought her to the trunk of a palm tree. She said :O That I would have died before this and would have been something gone, forgotten. Then he called her from beneath her: Do not grieve; your Lord has placed a stream beneath you. Shake the palm tree's trunk towards yourself, and it will drop upon your ripe fresh dates. So, eat, drink, and cool your eyes. Then, if you see any human being, say (to him), I have vowed a fast (of silence) for the All-Merciful (Allah,) and therefore, I shall never speak to any human today.

(Maryam: 22-26)

Allah Almighty said in Surah Hajj verse 63! Have you not seen Allah send rain from the sky, then the earth becomes green?

Hazrat Maryam (as) spent the entire pregnancy period like an ordinary woman. In the masjid, a

servant of the masjid, whose name was Yusuf Najjar. When he saw this condition of Hazrat Maryam (as), doubts passed in his heart. But thinking of Hazrat Maryam's (as) asceticism and piety, worship, and austerity, fear of Allah and righteousness, he kept this in his heart. But as the days passed and the pregnancy became apparent. Now, he could not remain silent, and one day, he started saying. O Maryam(as)! I want to ask you one thing: don't be angry. It is possible to have a seed without a tree, a field without a grain, or a child without a father. She understood his meaning and replied that everything is possible. The first tree that Allah Ta'ala grew was seedless. The first crop that Allah Ta'ala raised was without grain. First of all, Allah Almighty created Hazrat Adam (AS); he was not the son of a father but also not the son of a mother. He understood that he could not deny the power of Hazrat Maryam (as) and Allah Ta'ala. When Hazrat Maryam (as) saw that the nation's people were slandering her, she left the city and went to a remote area.

(Tafseer Ibn Kathir)

Hazrat Maryam (as) came to a place without traffic. This place means Bethlehem. Hazrat Maryam (as) belonged to Bani Haroon, the holy family of Bani Israel. She (as) stands apart from everyone in Bait-ul-Maqdus for worship.

She was sitting on Aetikaf when suddenly she became pregnant. If her pregnancy had been revealed, the family members and the people of the village would have made her life too miserable. Therefore, after being forced to undergo this severe trial, she quietly left his room so that as long as the will of Allah Ta'ala is fulfilled, the curse of the nation will be spared from blame and infamy. Their wandering in this way proves that Jesus (AS) was born; otherwise, if she had a husband and in-laws, she would not have gone to such a distant place alone. And when the pains of childbirth started, she came to a palm tree and sat near its trunk or leaning against it. She started saying that I wished I had died earlier or had been completely forgotten; no one would know me, and no one would recognize me. She did not say these words because of pain. The pain was in its place, but the genuine concern was that the pregnancy was somehow hidden, and now, how would people face it after the birth of the child? At that time, there was great trouble. It was a forest, lonely, restless with pain, and no shady resting place. Then, there was also the constant worry of what people would say when the baby was born. In such trouble, it came out of the mouth that I wish I had died earlier. Meanwhile, the birth took place shortly. Hazrat Gabriel (as) called out not to be sad. The words of Hazrat Jibreel (as) indicate that just as Allah has decided the steps so far, in the same way Allah will help you in the future,

you do not need to say anything. Allah will prove your innocence with the child.

Hazrat Ibn Abbas (RA) said that Hazrat Gabriel (as) struck his foot on the ground, causing a spring of sweet water to be released. Another is saying there was already a dry canal, and water was released into it. There was a dry date palm tree in which leaves and fruits came and ripened at the same time. She was commanded to shake the trunk of this tree, and fresh, ripe dates started falling from it. (It is the dignity of Hazrat Maryam (as) that she shook the trunk of the date palm in this state of weakness and dropped the dates). Allah Ta'ala said, "Eat fresh dates, drink cold water from the canal, and this child is a refreshment for your eyes." Dates have all the nutritional qualities that benefit a mother and child and are better than all other foods and medicines.

Some say the palm was dry, while others say it was already fruitful. A palm tree may be dry but has become abundant with grace. Jesus was born in winter, which was not a time for fruit. This is also known from the saying of Ihsan Allah that fresh dates will fall on you.

8.0 - The tragic story of the owner of two gardens

وَاضْرِبْ لَهُمْ مَثَلًا رَجُلَيْنِ جَعَلْنَا لَأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَنْهُمَا إِنَّخْلٍ
وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ۝ 32 كِنْتَا الْجَنَّتَيْنِ اتَّهُ أَكْهَا وَلَمْ تَقْلِمْ مِنْهُ شَيْئًا
وَفَجَرْنَا خَلْلَهُمَا نَهَرًا ۝ 33 وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا
أَكْثَرُ مِنْكَ مَالًا وَأَعْزُّ نَفَرًا ۝ 34 وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَكْلَنُ
أَنْ تَبِعَهُ هَذِهِ أَبَدًا ۝ 35 وَمَا آتَنُ السَّاعَةَ قَاتِلَةً وَلَيْنُ رُدُوتُ إِلَى رَبِّي
لَا جِدَنَ خَيْرًا مِنْهَا مُنْقَلَبًا ۝ 36 قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكْفَرْتُ بِالَّذِي
خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سُوْلَكَ رَجُلًا ۝ 37 لِكَنَّهُ هُوَ اللَّهُ رَبِّي وَلَا
أُشْرِكُ بِرَبِّي أَحَدًا ۝ 38 وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا
بِإِنْهُ إِنْ تَرَنِ أَنَا أَقْلَى مِنْكَ مَالًا وَلَدًا ۝ 39 فَعَسَيِّ رَبِّي أَنْ يُؤْتِنِي خَيْرًا مِنْ
جَنَّتِكَ وَيُرِسِّلَ عَلَيْهَا حُسْبَانًا مِنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقاً ۝ 40 أَوْ
يُصْبِحَ مَأْوَهَا غَورًا فَلَنْ تَسْتَطِعَ لَهُ طَلَبًا ۝ 41 وَاحْيِطْ بِشَيْرَهْ فَأَصْبَحَ يُقَلِّبُ
كَفِيَهِ عَلَيْهِ مَا آنْفَقَ فِيهَا وَهِيَ خَاوِيَهُ عَلَيْهِ عُرُوشَهَا وَيَقُولُ يَلِيَّنِي لَمْ أُشْرِكْ بِرَبِّي
أَحَدًا ۝ 42 وَلَمْ تَكُنْ لَهُ فِتَّهُ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنْتَصِرًا
۝ 43 هُنَالِكَ الْوَلَايَهُ لِلَّهِ الْحَقِّ هُوَ خَيْرُ ثَوَابًا وَخَيْرُ عُقَبًا ۝ 44 وَاضْرِبْ لَهُمْ
مَثَلَ الْحَيْوَهُ الدُّنْيَا كَمَاهُ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَأَخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ
هَشِيمًا تَذَرُوْهُ الرِّيحُ وَكَانَ اللَّهُ عَلَيْهِ كُلِّ شَيْءٍ مُّقتَدِرًا ۝ 45

Give them an example. There were two men. We gave one of them two grape gardens surrounded by date palms and placed vegetation between them. Both the

gardens brought forth their fruit and suppressed nothing from it, and We caused a stream to flow through them. And he had wealth. So, he said to his companion while conversing with him, I am greater than you in wealth and more vital in the workforce. And he entered his garden while he was doing wrong to himself. He said, I do not think this will ever perish, and I do not believe that the Hour (Day of Judgment) has to come. And even if I am sent back to my Lord, I will indeed find a better place than this to resort to. He was, said his companion, as he was conversing with him. Do you deny Him who created you from dust, then from a drop (of semen), He made you a perfect man? As for me, I believe that Allah is my Lord, and I do not associate anyone with my Lord. Why, when you entered your garden, did you not say, (Everything is) as Allah wills. There is no power except with Allah. If you see me inferior to you in wealth and children, then it is likely that my Lord will give me (what is) better than your garden and will send to it a punishment from the heavens, and it will become a barren land. Or, its water will sink deep into the earth, so you can never find it. And its produce was overwhelmed by calamities, and he stood wringing his hands (in anguish) over what he had invested in it, while it was fallen on its trellises and he was saying, I wish I had not ascribed any partner to my Lord! There were no supporters for him besides Allah, who could come to his help, nor was he able to defend himself. That is where the power of protection rests with Allah, the True God. He is the best in rewarding and the best in requiting. Give them the example of the worldly life; it is like water We sent down from the sky, then the vegetation of the earth was mingled with it, and then it turned into chaff that is blown by the winds, and Allah is mighty over everything.

(Al Kahf: 32-45)

Story of Two Gardens:

One view is that they were two people who belonged to Bani Makhzoom. Among them, one Aswad bin Abd al-Asad was a wealthy disbeliever with a vineyard and palm trees. In the middle were green fields, trees, spreading vines laden with fruits and flowers, and rivers on both sides, so there was no danger of harm. He always had a variety of products. One day, he told his friend Hazrat Abu Salama (RA), a Muslim, with pride and arrogance, that I am higher than you regarding wealth, honor, children, servants, and glory.

Another view is that this is the incident of two people from Bani Israel who were both brothers, one of whom was a Muslim who was poor, and the other was a disbeliever who was rich. A wicked and immoral person desire to have these worldly things in abundance. He wronged himself by being arrogant. He was so intoxicated in this arrogance, denying the Resurrection and disbelieving, that it came out of his tongue that it is impossible that this laborious cultivation of mine, these fruitful trees, these streams, these lush vines should ever perish. It was due to his lack of intelligence and unbelief and disbelief in the world that Kufr was with Allah. That's why he was saying that I don't think the Day of Judgment will come, and even if it does come, it is evident that I am dear to God; otherwise, why would He have given

me so much wealth? So, there will be better than that.

In Ruh al-Muani, it is narrated from Hazrat Ibn Abbas (RA) that the two men mentioned in these verses were the sons of a king among Bani Israel. One spent his wealth in the way of Allah, and the other disbelieved and got involved in the adornment of the world and began to increase wealth. Then Allah gave this person good wealth. He had two vineyards and palm trees that surrounded both gardens. Who surrounded these two gardens like a fence. There was cultivation in both these gardens. He became wealthy from the fruits of the trees and the fields' produce. A canal was also running between these gardens. Both the gardens bore abundant fruits. This was the condition of the gardener.

The other person was just the opposite. He was not of high status in terms of wealth and children. The man who had gardens was very proud. He said to his low-status brother, I am more than you in terms of wealth and also more than you in terms of people because my party is excellent. On the one hand, he addressed his inferior companion with arrogance and pride. On the other, he entered his garden uttering blasphemous words. And inside, he kept talking about the same disbelief and denial of blessings. He said I do not think my garden will ever be ruined. These are the things to be displayed while talking

about the establishment of the Day of Judgment, and the Day of Judgment will not be established. Assume that even if the Resurrection comes and I am returned like my Lord, I will have a garden in this world in a better place and a more extensive garden. The condition of the people of this world is that despite being transgressors and sinners, they think that they are the famous servants of Allah. He who has given us wealth here will also give us great wealth and blessings there. These people do not believe in resurrection. Not knowing that whatever will be received will be due to faith and good deeds. Those who do not believe in the teachings and preaching of the Holy Prophets, peace and blessings be upon them, are unaware of the law of the blessings to be received on the Day of Judgment and do not know the truth. These people assert themselves as superior and better than the believers and boast that they are better than them here and will be better than them in the hereafter.

The companion to whom this unbeliever and arrogant person spoke of pride and arrogance warned him in a good way about his ignorance and foolishness and said that the Holy One created you from dust, then from sperm, and made you a beautiful man. It would be best if you believed him. Hazrat Adam (AS) was born from clay and is the father of every human being. Therefore, one should

not talk about pride and arrogance. The righteous believer told his companion that Allah Almighty had given you the blessing of the garden. You should not be grateful for this blessing and should have said Masha-Allah, wa La Quwat illa Ballah, and there is no power without the help of Allah).

This garden has come into being only by the will of Allah Ta'ala. The fact that I am less than you in terms of wealth and wealth is of no concern to me. I hope Allah Ta'ala will soon give me a better garden than yours. Be it in this world, in the hereafter, or both. And it is not known whether Allah will send a calamity on your garden from the sky and your garden will become a clean field or its water will fall into the ground, then you will not be able to get water despite your efforts. The Holy One who has given you this garden can also destroy it. There were no trees and no fruit. And let the water on which you are proud reach far into the earth, and you could not bring it to your farm despite your efforts and hard work. The believer asked to pay attention to the infidel, polytheist, and ungrateful person and advised him to give up polytheism, adopt monotheism, believe in the power of Allah, and escape from His grasp. The punishment of Allah came upon him. This unbeliever ignored it, and the punishment of Allah came upon him. All his wealth and means of becoming wealthy were surrounded by disaster. It

was a fire that burnt his garden to ashes. This person was shocked and confused—his wealth on her burned to ashes before his eyes. The scaffoldings built to climb the vines were all burnt and fell. This person was now holding hands. He remembered the advice of this faithful companion and started saying. I wish! I shouldn't associate anyone with my Lord.

After describing the destruction of the garden and the regret of the owner of the garden, Allah Almighty said, while expressing his humility! If such a great calamity befalls someone, he cannot take revenge on the creatures, let alone from Allah Ta'ala. Allah Ta'ala sent punishment on him due to disbelief and polytheism, and he was in such a situation that he was unable to seek any help from anywhere and take any revenge. When the garden was destroyed, his cultivation ended, and the strength and glory of the people he was proud of faded away. Jamaat and comrades come into play only when there is wealth to spend on them. Allah Ta'ala says that if wealth is paid for the pleasure of Allah, then He rewards it with sound. Even if a believer suffers any loss, he will not suffer any loss or damage in the end because both in this world and at least in the hereafter, he is sure to receive a good reward, and whatever he receives in the hereafter will be accounted for in this world is unable to install.

(Anwar Al Bayan)

Example of the fall of the world:

The world is like the heavenly rain in its decay and destruction. When it meets the grains of the earth, etc., thousands of plants start waving. Signs of freshness and life seem to appear in everything. But after a few days, they dry up and are scattered by the wind. He who was capable of this condition is also capable of this condition. That is why rain is the example of the world.

(Tafseer Ibn Kathir)

9.0 - The garden in which the Prophet ﷺ took refuge after the oppression of the people of Taif

When the attitude and behavior of the people of Makkah became very bad towards the Messenger of Allah ﷺ and they were not ready to obey him in any way, he ﷺ decided that the tribes around Makkah should be invited to Islam. Those people should accept Islam.

With this intention, he traveled to Taif. He took Hazrat Zayd bin Haritha (RA) with him and left for Taif. Taif was a lush green area near Makkah. Where the people of Banu Thaqif lived, he ﷺ went there and invited their leaders to Islam. Instead of accepting it, they put the obscene boys of the tribe behind him, who started throwing stones at him, which seriously injured him. To avoid these destructive livelihoods, the Prophet ﷺ took refuge in a nearby garden that Utbah bin Rabi'ah and Shiba bin Rabi'ah, the chiefs of Makkah, owned. He ﷺ was extremely sad and was praying to Allah.

Utbah bin Rabi'ah and his brother were present in the garden. When they saw the distress and plight of the Prophet's face, the Arab nobility, the hospitality requirements, and the spirit of kinship became excited. He had one of his slaves named Addas, who belonged to the Christian religion. His hands placed

bunches of grapes in a bowl and sent them to him. Rasool Allah (ﷺ) recited

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○

Bismillah and started eating.

Addas said that people don't use this phrase in this area. The Messenger of Allah ﷺ said! Where do you live, and what is your religion? He said that I am a resident of Nineveh and that I belong to the Christian faith. The Messenger of Allah ﷺ said! You are a righteous (Hazrat) Yunus bin Mati (AS) region resident. He said, "How do you know (Hazrat) Yunus bin Mati (AS)?" The Messenger of Allah ﷺ told me that he was my brother, he was a prophet, and I am also a prophet. Addas said, what is your name? He said that my name is Muhammad (ﷺ). Addas said I had read your praise in the Torah that Allah will send a Prophet to Makkah. The people of Makkah will not obey him and will expel him from the city. Then you ﷺ will be helped, and your religion will spread on the earth. After saying this, Adidas kissed the Prophet's forehead and feet and became a Muslim.

Utbah and Shiba were watching all this. They said among themselves that he spoiled our slave. When Addas went back, both of them asked what the

matter was. He said, O my lord! There is no one better than this person on earth. He has told me something that no one knows except the Prophet. Both of them said, "Look, Addas, let this person not turn you away from your religion because your religion is better than his."

(Ibn Hisham)

10.0. Palm Stem that cried on parting with The Prophet (صلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

It is narrated from Hazrat Jabir bin Abdullah (RA) that the Messenger of Allah (ﷺ) used to deliver sermons in the masjid with the support of a wooden pillar. An Ansari Sahabia said. O Messenger of Allah ﷺ, one of my slaves is a carpenter. Shall I ask him to prepare a pulpit for you ﷺ on which you ﷺ will sit and deliver the sermon? He ﷺ said why not?

This enslaved person prepared a pulpit for him, which had three levels, and placed it in the masjid. When the day of Friday came, the Prophet ﷺ went to this pulpit and wanted to deliver the sermon. Nearby was the wooden pillar, which was a dry palm trunk. It wept like a child crying at the separation of its mother. He looked as if he would burst with grief. The Prophet (ﷺ) came down from the pulpit and touched the pillar with compassion and mercy until he was calmed down. The Prophet ﷺ said that this pillar wept because the dhikr that used to be heard close to my (blessed) mouth was deprived of it.

(Al-Bukhari, 3319)

Hazrat Anas (RA) said that I was present in the masjid then. I heard a wail from the woods as if someone was expressing pain and sorrow because he was

indecisive in love and could not bear the separation of his beloved. That pillar was busy crying like this until Mahbub-e-Kibria (ﷺ) came to him and took him in his arms; then he was blessed with peace, and he stopped crying.

The pillar of this name is near the Mihrab of the Prophet (ﷺ). Later, this trunk was buried in the same place. Even today, that trunk is buried under this pillar, which is called Istwana Hanana.

Whenever Hazrat Hasan Basri (ra) used to narrate this hadith, he used to cry and used to say. O the men of Allah! If dry wood expresses its passion and love and devotion to the Beloved of Allah ﷺ in this way, then you are more entitled to be privileged to meet him and see his perfect beauty, aspire to If fate does not support you, tears will flow from regret.

Hazrat Ibn Burida (ra) heard from his father, Hazrat Burida (RA), that when the Messenger of Allah (ﷺ) listened to the pillar crying and shouting, he turned towards it and put his hand on it with compassion and spoke! Choose whichever of the two things you want. Either I will plant you where you were before, and you will be green again. Or if I wish, I will bury you in Paradise, and its rivers will water you, and your growth

will be in a good way from its springs, and you will be fruitful.

Let it happen. May Allah's beloved and loved ones eat your fruit. That is, I will do whatever I want.

Hazrat Burida (RA) says: I heard the Prophet ﷺ saying!

نعم قد فعلت (مرتين) ^۹

Yes, I did. Yes, I did.

Hazrat Barida (RA) asked how he responded to the Prophet's statement and what order he took. He (رض) said: He liked to be cultivated in Paradise, and I told him that I accepted your cry and planted you in Paradise.

It is reported in some narrations that when it was demolished for the conversion and expansion of the Prophet's Masjid, Hazrat Abi bin Ka'b (RA) took possession of this pillar. It remained in his house until it became very rotten, and termites ate it and crumbled. (Allah knows best)

11.0 - Trees walked to the Prophet (ﷺ)

Hazrat Laila bin Marah Thaqafi (RA) narrated that we were traveling with the Messenger of Allah ﷺ. We camped at one place. Rasool Ullah ﷺ began to say rest. A tree appeared, tearing the ground until it bent over and hid him. Then he returned to his place.

When the Messenger of Allah (ﷺ) woke up from his sleep, he was asked about the presence of the tree, and he (ﷺ) said! This tree asked Allah Almighty for permission to attend. Allah gave him permission to come and greet me. (Al-Wafaa)

Hazrat Jabir bin Abdullah (RA) narrated that we were traveling with the Messenger of Allah (ﷺ) until we camped in a broad valley. The Prophet ﷺ went to perform ablution. I followed him with a pot of water. He looked around and saw no place to hide. Suddenly, two trees appeared on the edge of the valley. The Lord of the Worlds ﷺ went to one of them. Holding one of its branches and a branch, he said.

انقادی علی باذن اللہ تعالیٰ

Walk with me in my obedience to the command of Allah Ta'ala.

That tree walked with its head bowed like a nickeled camel walked with its head turned. Then he went to another tree, grabbed its branch, and spoke!

انقادى على باذن الله تعالى

By the command of Allah Ta'ala, follow me.

That tree also followed him like the first tree. They both became close, and he stood between them and gave the order.

التعى باذن الله على

By the order of Allah Ta'ala, make a veil over me,
(So those two trees became connected).

Hazrat Jabir (RA) says, "I ran out of there so that the Messenger of Allah (ﷺ) would not feel the pain of going further away after realizing that he was close to me." I sat far away and saw after some time that the Holy Prophet (ﷺ) was coming, and the two trees had separated and stood in their respective places. The same narration has been narrated by Bayhaqi (ra) and Abul Ali (ra), along with a few words from Hazrat Osama bin Zayd (RA). Imam Ahmad (ra) and Tibrani (ra) have narrated this hadith from Hazrat Yala bin Yasir (RA). (Al-Wafaa)

Dari (ra) narrated on the authority of Hazrat Abdullah bin Umar (RA), who said: We were with the Messenger of Allah (ﷺ) on a journey. An Arab came from the front. When he came near you, Rasool Allah (ﷺ) asked! Where is the intention? He said I am going back to his family. Rasool Allah (ﷺ) told me that you are not inclined to good and security. He asked what it was. Rasool Allah (ﷺ) said that you should testify!

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَإِنْ مُحَمَّدًا أَعْبُدُهُ وَرَسُولَهُ

There is no god but Allah, the One, and He has no partner, and that Muhammad (ﷺ) is His servant and His Messenger.

He asked, "Who else can testify to this claim of yours (peace be upon him)?" He said: This tree. A Salam tree stood on the edge of the valley. It is a thorny tree. The Prophet ﷺ called him, and he came tearing up the ground and stood in front of the Prophet ﷺ. He (ﷺ) asked him to testify to tawhid and prophethood three times. He testified three times that he is indeed the Messenger of Allah (ﷺ). Then the tree returned to its place, and the Arab started going towards his people and said, "If they follow me, I will also bring them to the service of you ﷺ, otherwise I will come myself and accept Islam and serve you ﷺ." I will stay in your service. (Al-Wafaa)

Bazzaz (ra) has narrated from Hazrat Barrera (RA) that an Arab asked the Messenger of Allah ﷺ for a miracle. He ﷺ said: Go from this tree and say that the Messenger of Allah ﷺ is calling you. Arabi went and said to the tree, then this tree moved from right to left and back and forth, tearing the ground and dragging the roots, and came to his service and spoke!

السلام عليك يا رسول الله ﷺ

Peace be upon you, O the Messenger of Allah ﷺ

Arabi said, permit him to go back to his place. He ﷺ ordered this tree to go to its place, and it went. Its roots sank back into the ground, and it stood upright. The Arab became a Muslim and said: O Messenger of Allah ﷺ, allow me to prostrate before you. The Prophet ﷺ said: If I had ordered someone to prostrate, I would have ordered a woman to prostrate to her husband.

(Miracles of the Holy Prophet ﷺ)

Hazrat Abu Ubaidah bin Abdullah (RA) narrates that Masruq (RA) told me that your dear father Hazrat Abdullah (RA) said to me that a tree had informed the Prophet ﷺ of the presence of jinn.

12.0 - Testimony of clusters of palms

In Tirmidhi Sharif, it is narrated from Hazrat Abdullah bin Abbas (RA) that an Arab came to the service of the Holy Prophet (ﷺ) and asked him:

How do I know that you (ﷺ) are the Prophet of Allah?

The Prophet (ﷺ) said that if I command the branch of this palm tree, it will bear witness that I am the Messenger of Allah.

Then the Prophet (ﷺ) called a branch, and it came bending down from the tree. It even went to the Messenger of Allah (ﷺ) and fell and testified to the prophethood of the Messenger of Allah (ﷺ). Then he told him to go back, so he went back. Seeing this miracle, the Bedouin became Muslim.

13.0 - Witness of Tree

Bayhaqi (ra) has narrated in his ``Dalail-e-Nabuwah'' from Hazrat Abdullah bin Masoud (RA) that one day, the Messenger of Allah (ﷺ) said to the Companions in Makkah that whoever among you wants to see the jinn should come tonight.

Hazrat Abdullah bin Masoud (RA) narrates that no one dared to agree except me. The Holy Prophet (ﷺ) took me with him until he reached a high place in Makkah. He (ﷺ) made a circle with his holy feet and said to sit in it. He (ﷺ) went and, standing in one place, he (ﷺ) started reciting the Qur'an. A large group surrounded him, and that group became a barrier between him and me.

I heard that the Prophet (ﷺ) said to the jinn, "Who bears witness that I am the Messenger of Allah?"

The group of jinn remained silent, and then there was a tree. He said, "If this tree bears witness, we will accept it."

They said yes, and then he called this tree. He came near, and he testified, and they all believed.

14.0 – On Conquering Makkah Rasool Allah ﷺ pointed his wood stick towards the idols that fell on their faces

Hazrat Abdullah bin Masoud (RA) narrated that on the day of the conquest of Makkah, the Messenger of Allah ﷺ entered Makkah. At that time, three hundred idols were installed in the Kaaba. He used to point to them with his stick and used to say!

جاء الحق و زهق الباطل ان الباطل كان زهوقاً

The truth has come and the falsehood has fled way.

(Narrated by al-Bukhari and Muslim)

All the idols used to fall at the sign of you.

It is narrated from Hazrat Jabir (RA) that the Messenger of Allah ﷺ ordered Hazrat Umar Farooq (RA) to erase all the pictures on the walls inside the Kaaba. The Prophet ﷺ did not enter the Kaaba until all the photos were erased.

(Sections of Ibn Saad, Volume I, Akhbar al-Nabi ﷺ)

15.0. Illumination of tree branch

Imam Ahmad (ra) has narrated from Hazrat Abu Saeed Khudri (RA) that once Hazrat Qatadah bin Numan (RA) offered the Isha prayer with the Messenger of Allah (ﷺ). The night was dark; there were clouds, and lightning was flashing. The Prophet ﷺ gave him a branch of the tree and spoke. It will be so bright that ten men can walk forward and ten men can walk behind, and when you reach home, you will see a black thing and kill it. When Hazrat Qatadah (RA) left, the tree branch lit up until he got home. There, they saw a black object, so he killed it and expelled it. (The black thing was one of the devils. On the order of the Messenger of Allah ﷺ he cast it out.)

Another incident of lighting of wood is narrated by Imam Bukhari (ra) on the authority of Hazrat Anas (RA) that Hazrat Usayd bin Khudair (RA) and Hazrat Ubada bin Bishr (RA) left the presence of the Holy Prophet (ﷺ) one night. The night was very dark, and both had a stick in their hands; one stick got light. Both walked in its light. When the two parted ways, the other the wood in his hand also became bright. They both reached home by the light of their respective woods.

16.0 – A tree growing overnight in front of the cave of Thor

Being fed up with the oppression and persecution of the infidels, when the Messenger of Allah ﷺ decided to migrate by the order of Allah, Habib-e-Kibria ﷺ took refuge in a cave near Makkah with Hazrat Abu Bakr Siddique (رضي الله عنه) in the first stage of the migration to Medina. It is known as Thor Cave and is about three miles from Makkah. He ﷺ and Hazrat Abu Bakr Siddique (RA) spent three days and nights there.

Tabarani (ra), Bayhaqi (ra), Abu Naeem (ra), Bazaz (ra), and Ibn Saad (ra) have narrated from Hazrat Zayd Bin Arqam (RA) and Hazrat Mughira Bin Shuba (RA) that on the night when the Holy Prophet ﷺ and Hazrat Abu Bakr Siddique (RA) were present in the Cave of Thor, Allah commanded the tree. It froze in such a way that it covered the Messenger of Allah ﷺ. And ordered two pigeons to stay at the mouth of the cave and make a nest there and lay eggs. And the spider spread its web on the edge of the cave. When the infidels and the Quraish came in search of him and reached the cave, they saw the pigeons and the spider's web on the cave and spoke! If Muhammad ﷺ was in it, the doves would not have stayed at its door, and the spider's web would not

have been so safe. They had come so close that the Messenger of Allah ﷺ could hear their voices. If they had looked carefully and looked well, they would have seen the Messenger of Allah (ﷺ), but they went back.

In Bukhari, Muslim, Tirmidhi and Musnad Ahmad, etc., it is narrated from Hazrat Anas (RA) that Hazrat Abu Bakr Siddiq (RA) told me that when the Messenger of Allah ﷺ and I were in the cave, the Quraish came and stood at the mouth of the cave looking for us. When it was done, I said, O Messenger of Allah (ﷺ), we are in the cave and the Quraysh are above. They will see us below if one of them looks at his feet.

Rasool Allah (ﷺ) said! Abu Bakr (RA), what do you think about these two persons whose third is Allah? That means Allah is with them.

O Abu Bakr (RA)! Allah is with us.

17.0 - Prophet ﷺ planted Trees for Hazrat Salman Farsi (RA)

Hazrat Salman Farsi (RA) was waiting for a long time for the Holy Prophet ﷺ to come and be blessed with his company. When he heard the news of the Prophet's ﷺ arrival in Madinah, he could not hold back his tears of joy. He says that after that, he believed and came and said: O Messenger of Allah ﷺ! I have come to faith, but I am a slave of a Jew and a slave of a heavy hand because the reality of slavery did not exist. Rasool Allah ﷺ said, "You deal with this Jew with the matter of Makatibat." Pay some money and be free. So, he went to the Jew and said to him, "Let me Makatibat to you." He spoke! OK. But the ransom is three hundred Oqiyah Silver and one hundred palm trees you must cultivate when they grow up, and the fruit comes; you are free. He came and asked the Messenger of Allah ﷺ if he had fixed such a bill of exchange that I would not be able to pay it for the rest of my life. A hundred palm trees are to be planted when they bear fruit, and the fruit of the date palm is the longest, and there is also three hundred ounces of silver on top. The Holy Prophet ﷺ told the Companions to help Salman (RA) to give palm trees to those who have them. People started giving plants. Holy Prophet ﷺ said to Salman (RA) tomorrow, I will come to your garden. You come with

plants in the garden, and we will plant trees there. Hazor Akram (ﷺ) took the party and started growing the plants he had collected and said to Hazrat Salman Farsi (RA) that you should stay on the side. Rasulullah (ﷺ) planted a whole hundred plants with his blessed hands and prayed after planting them.

Hazrat Salman Farsi (RA) thought that the Messenger of Allah (ﷺ) had planted all his plants. So, apart from these hundred plants, some plants were also produced by Hazrat Salman Farsi (RA). The plants planted by him did not even have a sign.

The trees of the descendants of the trees planted by the blessed hands of the Prophet (ﷺ) were left until some time ago. Among them, two trees were also gone, which are said to have been planted by the blessed hand of the Holy Prophet (ﷺ). What happened is that the fruit of these two trees differed from the fruit of all the gardens of Madinah.

The dates from these trees were not sold in the market, but the owners kept them safely and gave them as gifts to special people. The way the people of Madinah protected them shows that these trees are from the same trees that were called Nakhla-tul-Nabi (ﷺ). These gardens were at some distance from Quba. They have not been trees for a few years now.

As a miracle of the Holy Prophet (ﷺ), these trees bore fruit throughout the year. The problem of plants was solved in this way. Now, the second stage was three hundred ounces of silver. Some wealth came to the Prophet (ﷺ), which was less than three hundred ounces. He (ﷺ) said, Salman (RA)! You have exchanged the Makatibat. Take this and weigh that. He considered it three hundred ounces, so he took it and gave it to the Jew. Thus, he got freedom.

According to Ibn Hashim (ra), the condition of Hazrat Salman Farsi's (RA) freedom was three hundred date trees and forty ounces of silver given to his Jewish master. (Allah knows better)

18 - Blessings in the pile of dates

It is narrated in Bukhari Sharif from Hazrat Jabir bin Abdullah (RA) that he had much debt when my father died. I asked the borrowers to take all the dates from my date garden in exchange for the loan. But they disapproved. I came to the service of the Messenger of Allah ﷺ and asked, O Messenger of Allah ﷺ! You know that my father was martyred in the battle of Uhud, and he left behind much debt. I request that you ﷺ go with me so that the debtors may deal with me with some leniency and concession after seeing you ﷺ.

The Prophet ﷺ said, "Place each type of date palm in separate piles." I did the same and called him. When the debtors saw the Messenger of Allah ﷺ, they began to demand more from me. When the Holy Prophet ﷺ saw this situation, he made three rounds around the giant pile, sat near the pile, and said, "Call the debtors." He ﷺ started measuring from this pile and started giving it to the people. Even my father's entire debt was paid off. I wished all the dates in the pile would be gone, even if not a single date was left for me and my sisters, and the debt would be paid. Allah saved all the heaps with the blessing and mercy of the Prophet's prayer. Even the pile on which he was visiting paid off all the debt. But it seemed that not a single palm was reduced from it.

The second incident was narrated by Hazrat Imam Tirmidhi (ra) on the authority of Hazrat Abu Hurairah (RA) that I brought a few dry dates to the service of the Holy Prophet (ﷺ) and asked him, O Messenger of Allah (ﷺ), pray for blessings for these dry dates. He ﷺ gathered them and begged for blessings on them and said to me. Please put them in your Toshha (entrepot) and eat them whenever you want, but don't wipe them.

Hazrat Abu Hurairah (RA) says that I was blessed with such blessings that I spent so much Wasaq in the way of Allah. I always ate and fed from them. Toshadan (bag) was tied to my waist. Even on the day of the martyrdom of Hazrat Uthman Ghani (RA), Khalifa Rashid, it was cut from my waist and fell somewhere.

The third incident was narrated by Hazrat Imam Abu Dawud (ra) on the authority of Hazrat Waki' (ra) that the Holy Prophet (ﷺ) ordered Hazrat Umar Farooq (RA) to give travel substance to four hundred horsemen of Ahmas. Hazrat Umar Farooq (RA) said O Messenger of Allah (ﷺ), the Toshha whom you (ﷺ) are ordering to give are only four Saa. How will everyone's Toshha be fulfilled with so many riders? He ﷺ said that you should go. Hazrat Umar (RA) went and started distributing Toshha to the Mujahideen. After giving four hundred horse riders, the number of dried dates remained.

19.0 – Acacia tree, Bayat-e-Rizwan was sworn under it

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يَأْتِيَنَّكُمْ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ
فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتَحَاجَرْيَّا ۝ 18

Allah was pleased with the believers when they were pledging allegiance with you (by placing their hands in your hands) under the tree, and He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with a victory, near at hand,

(Surah Al Fateh - 18)

The tree under which the Prophet ﷺ accepted his Companions' pledge of allegiance unto death and not to desert him. This happened during al-Hudaybiyah's campaign when he heard of the betrayal of the Mushrekeen. This tree is also mentioned in the Quran.

(Interpretation of the meaning)

The Treaty of Acacia Tree in Hudaybiyah:

It was an acacia tree that was planted in the field of Hudaybiyah. Under it, fourteen hundred Companions were pledging their allegiance to the hand of the Messenger of Allah ﷺ.

When Hazrat Abd al-Rahman (RA) went for Hajj, he saw that some people were offering prayers at this place. Asked what is the matter. So, the answer was that it is the same tree where the Messenger of Allah ﷺ pledged allegiance to Rizwan. When Abd al-Rahman (RA) returned and narrated this story to Hazrat Saeed bin Musayyab (RA), he said my father also participated in this pledge of allegiance. He states that when we went there in the second year of the pledge of allegiance, he said we forgot the location and tree. We did not find the tree that was given to us. Then Hazrat Saeed (RA) said that it was surprising that the Companions of the Messenger of Allah ﷺ, who pledged allegiance themselves, could not find this place. They did not know, and you people knew as if you were more knowledgeable than the Companions of the Prophet ﷺ.

Acacia Tree Facts

Acacia is a shrub or deciduous tree belonging to the pea family. Over 800 species can be found in Australia and the tropical and subtropical areas of America, Asia, Africa, and Europe. Acacia grows on well-drained soil in dry and sunny habitats. People cultivate acacia for ornamental purposes because its wood is used in furniture manufacturing.

Compounds extracted from acacia have medical, pharmaceutical, and cosmetic applications.

Acacia usually grows to a height of 40 feet. Some types of Acacias can reach 70 feet in height and 3 feet in diameter.

Most species of acacia have green, pinnate leaves. They are densely arranged on the branches and create the impression of a giant fern. Species of acacia that grow in arid conditions have reduced leaves that consist only of vertically flattened leaf stalks (without leaf blades).

Non-Australian types of acacias are covered with sharp thorns (modified branches or leaf stipules). Thorns protect plants from the hungry herbivores.

Swollen-thorn acacia (African species) lives in symbiosis (mutually beneficial relationship) with stinging ants. Acacia provides shelter (ants live inside the thorns) and food (they eat nectar). In return, ants protect the plant from the herbivores.

Acacia develops pea-shaped flowers with five petals. They are yellow or white, rarely purple or red. The flowers are arranged in dense, globular clusters at the end of the branches.

Acacia produces fragrant flowers with many long stamens responsible for the flowers' fuzzy appearance.

The fruit of acacia is a dry pod. It is elongated and filled with 5 to 6 brown or black seeds.

Acacia can be propagated via seed or cuttings.

Seed and feathery acacia shoots are used in Asian cuisine to prepare various soups, omelets, and curries. Americans like to consume liqueur made of flowers of acacia.

Acacia leaves are an essential food source for camels, goats, giraffes, and cattle.

Flowers of acacia are used in the perfume and cosmetics industries.

The solid and durable acacia wood was popular and widely used to manufacture ships. Acacia mainly produces flooring, furniture, toys, jewelry, and tools.

Tannins extracted from tree sap, leaves, and bark are used to tan leather. They are also used as preservatives and have applications in the pharmaceutical industry.

Gum Arabic, extracted from African species of acacia, has applications in the food industry. It is a thickening agent in soft drinks, frozen desserts, and

confectionery manufacturing. It is also used as an adhesive and cure. Ancient Egyptians used gum Arabic in paints.

Acacia has a short lifespan. Most species live between 15 and 30 years.

It is commonly used for such things. Acacia is beneficial for hiccups. It is essential in medicated things. Acacia is helpful for blisters, eyesores, burns, coughs, swelling of the tongue, ecthyma of the mouth and tongue, and Ascaris in the stomach. We should use the chewing stick of acacia, which we know as miswak.

20.0 - During the siege of Banu Nudair Cutting of Palm trees

مَا قَطْعْتُمْ مِّنْ لِينَةٍ أَوْ تَرْكُمُوهَا قَابِلَةً عَلَيْهِ أُصُولُهَا فَإِذَا دِنَّ اللَّهُ
وَلِيُخْزِي الْفَسَقِينَ ○

Whatever palm trees you have cut down or left standing on their roots, it was with Allah's permission so He might disgrace the transgressors.

(Al Hasher – 5)

When the Muslims got fed up with the constant mischief of the tribe of Jews, Banu Nazair and its leader, Hayy bin Akhtab, started plotting to kill the Messenger of Allah (ﷺ). So, the Messenger of Allah (ﷺ) decided to teach them a lesson. He besieged the forts of Banu Nazair. During the siege, palm groves were between the fort and the place where the Muslims were encamped, which hindered the war strategy and gave the enemy a chance to attack under their cover. The Prophet (ﷺ) cut down the most harmful trees, piled them in one place, and set them on fire. The trees that did not have any obstacles to attack or stop the enemy's attack were allowed to remain. On this, the Jews said, O Abu al-Qasim! You (ﷺ) forbid corruption in the land, and cutting down fruit trees is not corruption. These verses were revealed to him. All this work was done with the permission of Allah Ta'ala. What is done with the

permission of Allah Ta'ala is a religious duty, and there is no question of being a sinner by doing it, but it is a work of reward. The purpose of burning these trees was to humiliate the irreligious Jews. Seeing their garden burning, their hearts will also burn. There will be humiliation, and they will agree to give up the fort and make peace. This allowed the latecomers to cut down fruit-bearing trees if war strategy required them.

Hazrat Nafi (RA) and Hazrat Abdullah (RA) narrate that the Messenger of Allah ﷺ cut down and burnt the palm trees of Banu Nazair. The name of this garden was Boera. (Sahih al-Bukhari)

Allah Ta'ala said that the trees you cut down and the trees you left were all by the command of Allah. Both aimed to overwhelm the enemy, demoralize them, and render them helpless. So, both actions were permissible, and because they were based on wisdom, they had no evil. Some of the Companions of the Prophet, may Allah bless them and grant them peace, were worried that we had cut down and burnt the palm trees. Perhaps we were guilty of damaging the wealth that was to be given to the Muslims as booty. This verse was revealed to them, and Allah approved of this action. The main focus of Muslims should be on the goal and not on the acquisition of wealth.

Some historians and biographers have written that the trees that the Prophet ﷺ left behind after cutting were Ajwa dates. (Tafseer Mazhari)

In light of this verse, Imam Abu Hanifah (ra) said that if a Muslim ruler lays siege to a fort of infidels, it is permissible to cut down the trees there, destroy the fields, demolish their houses, and set them on fire. Ibn Hammam (ra) said this justification is when it is impossible to defeat and arrest the infidels without it. Otherwise, it would be unnecessary destruction because that permission was subordinated to necessity. Imam Ahmad (ra) has quoted the statement of Hazrat Osama bin Zayd (RA). Hazrat Osama (RA) said! The Messenger of Allah ﷺ sent me to a village and told me to reach there in the morning and set fire to it. (Tafsir Mazhari)

Mufti Muhammad Shafi' (ra) says in his Tafsir Ma'arif al-Qur'an that Allah Ta'ala said there are two different acts: burning the cuttings of trees or leaving them alone. However, there is no mention of any of the two commands in any verse of the Quran. It seems that both the men did what they did with their ijtihad. Or, at most, it can be done with the permission of the Prophet ﷺ, but the Qur'an declared this permission to be a command of Allah, meaning that its compliance became obligatory.

21.0 - Dry wood becomes the sword

Imam Bayhaqi (ra) narrated that the Holy Prophet (ﷺ) gave a piece of dry wood to Hazrat Akasha (RA) in the Battle of Badr and said that if it became a sword, that wood became a long, white, shiny sword for him. He fought with it in the Battle of Badr. That sword was always with him. He kept killing the enemy of Islam with the sword in various wars. Even he was martyred in the era of the first Caliph Hazrat Abu Bakr Siddique (RA), in the Battle of Yamama. The name of this sword became 'Aoun'. In some books, his name is Arjun.

Another incident mentioned by Bayhaqi (ra) was when Hazrat Abdullah bin Jahsh's (RA) sword broke in Ghazwa-e-Uhud. The Messenger of Allah ﷺ gave a palm branch in his hand. He used it as a sword, which worked like a sword. Ibn Syed al-Nass (ra) has written that that sword remained with Hazrat Abdullah bin Jahsh (RA) until his death. After his death, his remains were sold for two hundred dinars.

(Miracles of the Holy Prophet ﷺ)

22.0 – Chaste tree and evil tree

الْمُتَرَكِيفُ صَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةً طَيِّبَةً أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ۝ 24 تُؤْتِي أَكْلَهَا كُلَّ حِينٍ يَأْذِنُ رَبِّهَا وَيَصْرِبُ اللَّهُ الْأَمْثَالَ إِلَيْنَا سِعَى لَعَلَّهُمْ يَتَذَكَّرُونَ ۝ 25 وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتَثَتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ۝ 26

Have you yet to see how Allah has set forth a parable? A good word is like a good tree, having its root firm and its branches in the sky. It brings its fruits at all times with the will of its Lord. Allah sets forth the parables for the people so that they may take lessons. And the parable of a bad word is like a rotten tree, removed from the top of the soil, having no firm root.

(Ibrahim: 24-26)

Examples of chaste sentences and chaste trees:

Kalma Tayyaba refers to the testimony of (لا إله إلا الله) (La ilaha illa Allah). A believer is like a pure tree; its root is firmly planted in the ground, its branches reach higher and higher, it always bears fruit, and its harvest is never wasted. The example of a believer is like a palm tree whose deeds climb to the sky every morning and evening. A bunch of dates was brought to the Messenger of Allah (ﷺ). He recited the first part of the same verse and said that the pure tree means the palm tree.

It is narrated in Sahih Bukhari on the authority of Hazrat Abdullah bin Umar (RA) that we were sitting with the Prophet ﷺ. He said! Tell me which tree is similar to Muslim? Whose leaves do not fall either in winter or summer, who bears his fruit every season. Hazrat Abdullah bin Umar (RA) (when he was a child) says it occurred to me to say it was a palm tree. But I saw that Hazrat Abu Bakr (RA) and Hazrat Umar (RA) were also present in the assembly, and they were silent, so I remained silent. Prophet ﷺ said! It is a palm tree. When I got up from here, I mentioned it to my father, Hazrat Umar (RA), and he said, "Dear child, if you had given me this answer, I would have loved you more than anything else."

Kalima Tayyaba means the pure thing. It means the proper thing and the correct belief, which includes the confession of monotheism, the confession of the Prophets and books, and the confession of the Hereafter. The Holy Quran has indicated the same facts. When a believer confesses monotheism, he has revealed all the realities of the universe. The earth and the sky and all their systems run by the order of the creator of the universe.

The word evil is the opposite of the word good. This applies to every counterfactual statement. Every false belief on which a person bases his life. Kalima Khabisa refers to words based on evil, atheism, idolatry, and polytheism. An example of a bad word

is the word of disbelief, like a rotten tree uprooted from the ground without any firmness. The Messenger of Allah ﷺ said! Shajar-e-Khabisa means Hanzal, which is very bitter. Its taste is also terrible, its smell is also the worst, and many harms are caused by eating it. It is not even fixed on the ground; it is dislodged with a light hand gesture. Hanzal has a vine. This is the case with the words of disbelief; it has no standing in front of the truth, and the disbeliever is only harmed by it. Allah is not pleased with his actions either. Since there is no question of acceptance of the deeds of the unbeliever, the unbelievers are being warned by mentioning Hanzal.

Shajra Tayyaba and Mubaraka

أَلْهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مَثَلُ نُورِهِ كَمِشْكُوٰةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ
الْزُجَاجَةُ كَانَهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَرَّكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٌ وَلَا غَرْبِيَّةٌ
يُكَادُ زَيْتُهَا يُضِيِّعُ وَلَوْلَمْ تَنْسَسْهُ نَارٌ نُورٌ عَلَيْ نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ
وَيَضِّرُّ اللَّهُ أَلَا مِثَالٌ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝ 35

Allah is the Light of the heavens and the earth. The example of His light is that of a niche, in which there is a lamp; the lamp is in a glass - the glass looks like a brilliant star - it is lit by (the oil of) a blessed tree, the olive, which is neither eastern nor western. Its oil is about to emit light even though the fire has not touched it - (it is) light upon light. Allah guides to His light whomsoever He wills; Allah

describes examples for the people and knows everything well.

(An-Noor – 35)

Allah Ta'ala mentioned the lamp in which the oil is also from the blessed olive tree. And the olive tree is neither in the east nor in the west to be shaded by the sun's rising and setting, but in the middle to be in the sun's clear light from dawn to dusk. Its oil is also immaculate, shiny, and mild. In ancient times, most of the light was obtained from oil lamps, and among them, the brightest lamp was the one that was lit by the oil extracted from the olive tree planted in the highest and open place. Hazrat Ibn Abbas (RA) says that the tree is in the field; there is no tree, mountain, cave, or anything else hiding it. This is why tree oil looks so clean.

Hazrat Ikramah (ra) says that clear air and open sun reach him from morning till evening. Such a tree is lush and green, protected from calamities, so the believer is saved from temptations. Even if he falls under any temptation, Allah Ta'ala keeps him steadfast. Four attributes give him courage and strength: truthfulness in speech, justice in command, patience in adversity, and gratitude in blessing. Then he is to all men as one alive among the dead. Hazrat Hasan Basri (ra) says that if this tree were on earth, it would have been in the east or west, but it is an example of divine light.

Noor-e-llahi is not just that; it was explained only to the people of that time so they could easily understand; otherwise, Noor-e-llahi has no limit or end. It is narrated from Hazrat Ibn Abbas (RA) that this is an example of a good man who is neither a Jew nor a Christian. He said the oil is so subtle that it gives light without burning. It is light upon light, the light of faith, then the light of good deeds upon it. Light the olive oil itself; then it burns and gives light. So, he gets five lights. His speech is light, his action is weak, his coming is diluted, his going is pale, and his final abode is fair, i.e., heaven.

It was narrated from Hazrat Ka'b (RA) that this is an example of the Messenger of Allah ﷺ that his prophethood is so evident that even if he ﷺ does not say it verbally, it is still apparent. As this olive is bright without being lit, two lights are gathered here, one of olive and the other of fire. By their combination, light is obtained, and in the same way, the light of the Qur'an and the light of faith are gathered, and the heart of the believer becomes enlightened. Allah guides whom He wills on the path of His guidance. The Holy Prophet ﷺ said that Allah created the creatures in darkness, and then on that day, He shed His light on them. That is why the pen went dry according to the knowledge of Allah Ta'ala.

(Musnad Ahmad)

Hazrat Abu Hurairah (RA) said, "The Messenger of Allah (ﷺ) said: 'The example of the believer is like that of a plant which is continually bent over by the wind; the believer is continually beset with afflictions. The example of a hypocrite is like the cedar tree, which does not yield until it is uprooted in one go.'(Muslim,5024)

The scholars of the Arabic language said that the cedar (al-Arz) is a tree similar to the stone pine tree, which grows in Syria and Armenia. According to another report, the Prophet (ﷺ) said: "The example of the Kafir is that of the firmly-rooted cedar which does not yield to anything until it is uprooted in one go."

The scholars said: The meaning of this Hadith is that the believer suffers a great deal in his physical health, with his family, and with his wealth, but this is expiation for his sins and will raise his status. The Kafir, however, suffers little, but even if something happens to him, it will not expiate for his sins at all; he will come with a total burden of sin on the Day of Resurrection.

23.0 - Cursed tree

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ
وَالشَّجَرَةُ الْمُنْعُونَةُ فِي الْقُرْآنِ وَنُخَوْفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَثِيرًا ۝
(Bani Israel – 60)

(Remember) when We said to you that your Lord encompasses all humans. And We did not make the vision We showed to you, but a test for the people – and the tree cursed in the Quran. And We warn them, yet it adds nothing to them but enormous rebellion.

The tree cursed in the Qur'an, i.e., the cursed tree, is the tree of Zaqqum, which will be the food of hellfire. They will eat to their full stomach despite being disgusted by hunger and drink boiling water from above. That tree will be like the nest of snakes and will emerge from the bottom of hell. It will be so evil that if a drop of it is poured into the world, it will spoil all the food of the world. (Muskat al-Musabeh)

Once the Messenger of Allah (ﷺ) mentioned this tree, the Quraish of Makkah started making fun of it. Abu Jahl said: Look at him; he says that you will be cast into hell, and there will be a fire in it that will burn stones. Then he says that a tree will also grow in it. If the fire burns the tree, how will the tree be there?

Abdullah bin Zabuary, who was a polytheist at that time, was also there. He said that Muhammad (ﷺ)

warns us of punishment. For us, Zaqqum is butter and dates. Abu Jahl said, O enslaved person! Give us food. She brought butter and dates and said, "Come, people, eat the Zaqqum that Muhammad (ﷺ) warns you against." The Quraysh of Makkah used to make fun of the clear signs of the Messenger of Allah (ﷺ). The Arabs used to call every disgusting food item cursed food. That is why Allah Ta'ala cursed the tree of Zaqqum for the food of the people of hell.

24.0 - lifeless seed produces trees and fruits

Allah says in the Qur'an!

إِنَّ اللَّهَ فَالِقُ الْحَبْ وَالنَّوْيِ يُخْرِجُ الْحَيَيِّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ
مِنَ الْحَيَيِّ ذَلِكُمُ اللَّهُ فَإِنِّي تُؤْفِكُونَ ﴿٩٥﴾

Indeed, Allah is the one who splits the grain and the date stone (for sprouting). He brings forth the living from the dead, and He is the One who brings forth the dead from the living. That is Allah! To where, then, are you being turned away (by your desires)?

(Al Inaam – 95)

Recognizing Allah ﷺ Through Some of His Ayat

إِنَّ اللَّهَ فَالِقُ الْحَبْ وَالنَّوْيِ ...

Verily! It is Allah Who causes the seed grain and the fruit stone to split and sprout.

Allah ﷺ states that He causes the seed grain and the fruit stone to divide and grow in the ground, producing various types, colors, shapes, and tastes of grains and produce.

The next statement explains the Ayah, فَالِقُ الْحَبْ وَالنَّوْيِ (Who causes the seed grain and the fruit stone to split and sprout),

...يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ...

He brings forth the living from the dead, and He brings forth the dead from the living.

He meant that He got the living plant from the seed grain and the fruit stone, a lifeless and inanimate object.

Allah ﷺ said,

وَآيَةٌ لَهُمُ الْأَرْضُ الْكَيْنَاتُ أَخْيَنَا هَا وَأَخْرَجْنَا مِنْهَا حَبَّا فِيهِ يَا كُلُّونَ

And a sign for them is the dead land. We gave it life, and We brought forth from it grains, so that they eat thereof. (36:33) until,

(as well as of their own (human) kind (male and female), and of that which they know not. (36:36)

Allah's statement, وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ (and it is He Who brings forth the dead from the living).

There are similar expressions in meaning, such as He brings the egg from the chicken and the opposite.

Others said He gets the wicked offspring from the righteous parent and the opposite, and there are other possible meanings for the Ayah.

Allah ﷺ said, ...ذِلِّكُمُ اللَّهُ ...

Such is Allah ﷺ, Meaning He Who does all this is Allah, the Only one without partners,

﴿فَأَنِّيٌ تُؤْكِلُونَ﴾ ... Then how are you deluded away from the truth. This means that you are deluded from Truth to the falsehood of worshipping others besides Allah.

Allah the Exalted informs that He brings up the seed sown in the ground and rips it up; there are different kinds of vegetables and produce with various colors, shapes, and tastes. Within a non-living thing, a living thing, i.e., a plant, is made, and from within the residing thing comes the non-living thing as a seed, an inanimate object built inside a living plant. Allah Ta'ala tears the grains and kernels, and there is a tiny grain and a small kernel; when Allah Ta'ala approves, the grain becomes a seed, and crops and plants become. The second is that the earth is dry and dead, but by rain, we bring it back to life and produce grains and cereals from it, which you eat.

Allah ﷺ says:

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتٍ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ
خَضْرًا أَنْجُحُ مِنْهُ حَبًّا مُتَرَكِبًا وَمِنَ النَّخْلِ مِنْ طَلْعَهَا قِنْوَانٌ دَائِنَةٌ
وَجَنَّتٌ مِنْ أَعْنَابٍ وَالْزَيْنُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرُ مُتَشَابِهٍ اُنْظُرُوا
إِلَى شَرِّهِ إِذَا أَنْتُرَ وَيَنْعِهِ إِنَّ فِي ذَلِكُمْ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ — 99

He is the One who sent down water from the heavens.
Then We brought forth with its vegetation of all kinds.
Then, from it, We got grains set upon one another. From
the palm trees, from their spathes, come on the low-
hanging bunches. (We produce) vineyards and the olive
and the pomegranate, either similar or not similar to each
other. Look at its fruit when it bears fruit and at its
ripening. Indeed, there are signs for the people who
believe in all this.

(Al Inaam -99)

And it is He Who sends down rain from the sky. Then
We (who send down rain) grow all kinds of vegetation
from it. Then we bring out green buds from it, and
from those buds, we bring out connected seeds.
Bunches hanging from palm fronds and vineyards
and olives and pomegranates that look alike and
don't look alike. When these things grow, look at their
fruits and (when they ripen) their ripening. In them are
(many) signs for those who believe.

Agriculture and green trees grow from it. Grains and
fruits are produced in the same trees. We extract from
them such grains that are connected, which are
called clusters. The palm tree has bunches. Then he
said that we produce vineyards on the earth. He
mentioned dates and grapes because these two
were considered the best fruits of the people of Hijaz.
Instead, it is the best fruit in the whole world. Allah
Ta'ala mentions His favor, which is that you make wine

from these dates and grapes and prepare good food for yourself. He said: "You have made palm and grape gardens in the earth and olive and pomegranate gardens, which are similar and close to each other in terms of leaves and shape." But the fruits are completely different in shape, taste, and nature. Then he said, "When they are ripe, look at these fruits, that is, think about the power of Allah, how He brought them into being from nothingness." However, it was also firewood before bearing fruit. Then, this wood became dates, grapes, and other fruits. As he said, the dense trees on the earth, the grapes, and the agricultural gardens, both with clusters and non-clusters, all get the same type of water, but each one is more delicious. That's why he said here, O people! In it, there are signs of the perfection of the power and wisdom of Allah. Only the believers understand this and confirm Allah and His Messenger ﷺ.

(Tafseer Ibn Kathir)

Allah جل جلاله says in Quran!

وَهُوَ الَّذِي أَنْشَأَ جَنْتٍ مُّعْرُوشٍ وَغَيْرَ مَعْرُوشٍ وَالنَّخْلَ
وَالزَّعْدَ مُخْتَلِفًا أُكُلُهُ وَالرَّزَيْتُونَ وَالرُّمَّانَ مُتَشَابِهٍ وَغَيْرِ مُتَشَابِهٍ
كُلُّوْ اِمْنَ شَرِّهِ إِذَا اُثْبَرَ وَاتُّوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا

إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ۝

He is the One who has created gardens, trellised and un-trellised, and date-palms and crops with a variety of edibles, and the olive and the pomegranate, (some) similar to one another, and (some) dissimilar. Eat of its fruit when it bears fruits, and pay its due on the day of harvest, and do not be extravagant. Surely, Allah does not like the extravagant
(Surah Al-Inaam – 141)

And Allah created the gardens, both overhanging and un-overhanging, and date palms and crops bearing similar fruits, and olives and pomegranates matching each other (in some respects). They are identical and, in some things, do not meet. When these things bear fruit, eat their fruits, and on the day when (fruits are plucked and cultivated) reap. And pay Allah's right out of it and do not squander it unnecessarily, for Allah does not like those who waste it unnecessarily.

Allah has created all these things that are mounted on roofs and temples and without roofs, those vines and those that are mounted on saints like grapes and the fruit trees that grow in forests and mountains, which are both the same and different. When they flourish, they eat their fruits and pay what is due to people with low incomes when harvesting.
(Tafseer Ibn Kathir)

In the Quran Allah جل جلاله said!

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَأَخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّىٰ إِذَا أَخْدَتِ الْأَرْضُ رُحْرُفَهَا وَأَزْيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قُدِرُونَ عَلَيْهَا أَتَهَا آمْرُنَا لَيْلًا أَوْ نَهارًا فَجَعَلْنَاهَا حَصِيدًا أَكَانُ لَمْ تَغُنِ بِالْأَمْسِ
كَذِيلَكَ نُفَصِّلُ الْأَيْتِ لِقَوْمٍ يَتَفَكَّرُونَ O

The example of worldly life is like the water We sent down from the sky. The earth's vegetation grew with it, which is (meant to be) eaten by men and cattle until the planet took on its ornament and was fully adorned. Its

people thought that they had control over it. Our command came to it at night or by day, and We turned it into a stubble as if it had not been there a day earlier.

This is how We elaborate the verses for people who reflect.

(Surah Younus – 24)

The example of the life of this world is like the water that we sent down from the sky, and because of it, the production of the earth grew densely. From which both humans and cattle eat. Even when the earth assumed its (full) splendor and beauty and became well-decorated, its inhabitants understood that (now) they had complete power over it (whether) by day or by night. When the chastisement) came. We cut it off from the root as if

it had not been here yesterday. In the same way, We reveal the signs to those who act thoughtfully.

Allah Almighty is giving an example of the outward adornment of the world with greenery, then its decay soon. By raining water from the sky, Allah brought out plants, grass, vegetables, and fruits from the earth, which humans eat, such as grains and fruits of different species, which produced not only human food but also cattle food, which they ate. When this earth's adornment is in spring and vegetables of various shapes and tastes grow in abundance, the landlords and cultivators think that now the fields will be harvested and the fruits will be harvested. One by one, lightning and wind come, and all the leaves of the trees dry up, and the fruits are destroyed. After being green and green, they become a dry pile as if they were never green. This blessing was never given to the landlord. All this death was due to their sins and rebellion. Allah Ta'ala repeatedly explains these examples to people so they can learn from them.

Allah ﷺ says!

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَا عَلِكُمْ مِّنْهُ شَرَابٌ وَّمِنْهُ شَجَرٌ
فِيهِ تُسْبِيُونَ — 10 يُنِيبُ لَكُمْ بِهِ الزَّرعُ وَالزَّيْتُونَ وَالنَّخِيلُ وَالْأَعْنَابُ
وَمِنْ كُلِّ الشَّرْتِ إِنَّ فِي ذَلِكَ لَا يَةً لِّقَوْمٍ يَتَكَبَّرُونَ — 11

He is the One who sent down water from the heavens, of which you have your drink; and with it (you grow) plants on which you pasture your cattle. He causes the crops therewith to grow for you, and olives, and date palms, and grape vines, and all the fruits. Surely, in that, there is a sign for a people who ponder.

(Surah AN Nehl – 10,11)

It is He who sent down for you water from the sky, from it (Some) is for drinking and (some) of it is for planting (from which plants, greens, and pastures grow) with which you graze (your cattle).

From the same water for your fields, olives, dates, grapes, and various fruits. It brings forth (and fruits), certainly of those who meditate therein, which is a sign that Allah sends down water from the sky. On the one hand, it is used for drinking; on the other hand, the creatures are irrigated by the sweet water falling from the sky. Water produces trees, which are helpful to humans in every way. These are animal feed. Allah grows crops, olives, dates, and grapes from this water. Apart from this, various fruits are produced.

Allah جل جلاله says in the Qur'an:

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَخَذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا
إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يُّعَقِّلُونَ — 67

You obtain intoxicants and good provision from the fruits of date palms and grape vines. Indeed, that is a sign for people who understand.

(Surah AN Nehl – 67)

And from dates and grapes (you prepare drinks), you make wine from them and (eat) sound sustenance for those who understand.

In these (things) of theirs is a sign (of divine power). Allah Ta'ala mentioned His blessing and said you make wine from dates and grape juice. This verse predates the prohibition of alcohol. And you eat and drink legally, i.e., dry dates, raisins, and Nabid, by making syrup, vinegar, and other ways. Those who are wise recognize the power and majesty of Allah through these things and these blessings. Allah the Exalted says: We have planted date palms and vineyards in the earth and water springs in them so that people may eat their fruits. It is not their own making, yet they do not give thanks.

(Tafseer Ibn Kathir)

25.0 – Allah has sole power to decrease or increase the earth produce

Allah جل جلاله says in the Qur'an:

وَلَقَدْ أَخْذَنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصٍ مِّنَ الشَّهْرَاتِ لَعَلَّهُمْ يَذَّكَّرُونَ O

And We seized the people of Pharaoh with years of famine and poor production of fruits, so that they may learn a lesson.

(Surah Al Aaraf – 130)

Firawn and His People Suffer Years of Drought.

Allah Almighty sent the punishment of famine on Pharaoh's people. There was no grain in their fields. The trees did not bear fruit so that they might learn some lessons. When they lived well, the grain was good. They used to say that we deserved it. This is our right, and if there was a famine and they started dying of hunger, they would say that this is the fate of Musa (AS) and his companions.

Allah جل جلاله says in the Qur'an:

وَهُوَ الَّذِي مَدَ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيًّا وَأَنْهَارًا وَمِنْ كُلِّ الشَّهْرَاتِ جَعَلَ
فِيهَا زُوْجَيْنِ اثْنَيْنِ يُعْشِي الْبَلَى النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ O
وَفِي الْأَرْضِ قِطْعٌ مُّتَجْوِرٌ وَجَنْتٌ مِّنْ أَعْنَابٍ وَزَرْعٌ وَنَخْيَلٌ صِنْوَانٌ
وَغَيْرُ صِنْوَانٍ يُسْتَقْبَلُ بِمَاءً وَاحِدًا وَنُفَضِّلُ بَعْضَهَا عَلَيْ بَعْضٍ فِي الْأُكْلِ
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ O

He is the One who spread the earth, made mountains and rivers, and created two pairs from all the fruits. He makes the night cover the day. Indeed, in that there are signs for people who think. And in the earth, there are tracts of land neighboring each other, and gardens of grapes, and farms and date palms, some having twin trunks and some having a single one. (Although) all of them are irrigated with the same water. We make some of them better than others in taste. Indeed, in that there are signs for people who understand.

(Ar Raad – 3,4)

And He spread the earth, created in its mountains and rivers, and made fruit pairs. (He) covers the night from the day, indeed signs for those who reflect. And in the earth, there are many kinds mixed, and vineyards, fields, palm trees, some with many branches and some not so much (although) water is given to all the same, and we have certain fruits. They provide excellence in some. There are many signs for those who understand.

Allah spread the earth in length and breadth. Intense mountains are built on it by Allah. He also released rivers and springs in it. So that different shapes and forms, colors, flavors, fruits, and trees are watered with it. He produced many fruits, sweet and sour, etc. And day and night keep coming. That is, when the season of one end, the other comes. And it is the power of Allah that production is being produced from a piece

of earth, and nothing is being produced from some other piece. The soil is red in some places, and in some areas, it is white. Some are dark, some are rocky, some are soft, some are hard, some are holomorphic, and some are sandy. All these are the signs of Allah that show that Allah is the Creator, the Sovereign, the Owner of the World, and the Creator of the world. There is no god but He and no Sustainer other than Allah.

A tree with many trunks and branches is called a Sanwan, like pomegranates, figs, and palm trees. Non-Sanwan is not like that, i.e., it has a single stem. The water is the same for all, but the taste and fruit of each differ significantly. Some are sweet, and some are sour. In Tirmidhi Sharif, there is a difference of types and sexes in the production of the earth: a color difference, a difference of taste, leaves, freshness, and taste. One has a delightful taste and a terrible taste. These signs of nature are a lesson for a wise person. (Tafseer Ibn Kathir)

See the power of Allah Almighty that there is only one land; one part is fertile, and the other is barren and holomorphic; in one part, there are palm gardens, and in the other part are grapes, while both are getting the same water. Then, the fruits of the same sex have different tastes; some are sour, some are sweet, and some have a different taste. There is a

warning for the wise that no one but Allah has the power to do all these things.

Allah's Signs on the Earth

After Allah ﷺ mentioned the higher worlds, He started asserting His power, wisdom, and control over the lower parts of the world. Allah ﷺ said, and it is He Who spread out the earth and made it spacious in length and width—placed therein firm mountains and rivers.

Allah ﷺ has placed on the earth firm mountains and made rivers, springs, and water streams run through it so that the various kinds of fruits and plants of every color, shape, taste, and scent are watered with this water and of every kind of fruit He made “**Zawjayn Ithnayn**,” two types from every kind of fruit. He brings the night as a cover over the day.

Allah made the day and night pursue each other. When one is about to depart, the other overcomes it, and vice versa. Allah controls time just as He controls space and matter,

Verily, in these things, there are Ayat for people who reflect. Who reflect on Allah's signs and the evidence of His wisdom.

Allah ﷺ said, and in the earth are neighboring tracts. This means that next to each other, some of them are fertile and produce what benefits people, while others are dead, salty, and do not have anything. This meaning was collected from Ibn Abbas (RA), Mujahid (ra), Sa`id bin Jubayr (ra), Ad-Dahhak (ra) and several others.

This also covers the various colors and types of diverse areas on the earth; some red, some white, yellow, or black, and some are stony, flat, sandy, thick, or thin, all made to neighbor each other while preserving their qualities. All this indicates the existence of the Creator, Who does what He wills; there is no deity or lord except Him.

Allah ﷺ said next, and gardens of vines, and green crops (fields), and date palms...

Allah's statement, next,

صَنْوَانٌ وَغَيْرُهُ صَنْوَانٌ ... **Sinwanun wa** (or) **Ghayru Sinwan**.

'Sinwan' means growing into two or three from a single stem, such as figs, pomegranates, and dates.

'Ghayru Sinwan' means having one stem for every tree, as with most plants.

Allah ﷺ said next, watered with the same water, yet some of them We make more excellent than others to eat do.

Hazrat Abu Hurairah (RA) narrated that the Prophet ﷺ commented on Allah's statement (yet some of them, We make more excellent than others to eat did),

At-Tirmidhi collected this **Hadith** and said, "**Hasan Gharib.**"

Therefore, there are differences between plants and fruits concerning shape, color, taste, scent, blossoms, and the shape of their leaves. Some plants are very sweet or sour, bitter or mild, or fresh; some combine these attributes, and the taste changes and becomes another taste by Allah's will. Some are yellow in color, red, white, black, or blue, and the same can be said about their flowers; the same water waters all these variances and complex diversities.

Indeed, there are signs for those with sound reasoning, and indeed, all this indicates the existence of the Creator, Who does what He wills, and Whose power made distinctions between various things and created them as He wills. So, Allah said! Verily, in these things, there is Ayat for the people who understand.

(Tafseer Ibn Kathir)

26.0 - Creator and Owner is Allah

Allah ﷺ says in the Qur'an:

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُّلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَنَا بِهِ أَزْوَاجًا مِنْ تِبَّانٍ شَتِّيٍّ ۝ كُلُّوا وَارْعُوا النَّعَمَكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِأُولَئِكَ الَّذِينَ هُنَّ مُنْجَذِّبُونَ ۝

(He is) the One who made the earth a cradle for you, and made in its pathways for you to move, and sent down water from the heavens; and We brought forth with it pairs of different vegetation: Eat, and graze your cattle. Indeed, there are signs for the people to understand.

(Surah Taha – 53, 54)

Allah created the earth and made the floor where you stand, sit, walk, and sleep. He sends rain from the sky. Because of this, the world grows all kinds of produce. Farms Orchards Fruits Variety of flavors, eat yourself and feed your animals too. Allah produces your food and fruits and fodder for your animals. For those whose intellects are sound, these signs of nature are proof of the oneness of Allah and His existence. From this earth, we created you. Your origin is from him because your father, Hazrat Adam (AS), was born from him. (Tafseer Ibn Kathir)

Allah ﷺ says in the Qur'an:

وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَرَّتْ وَرَبَّتْ
وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ ۝

And you see the land dry. Then, once We send down water on it, it stirs, swells, and puts forth every pleasant pair (of vegetation).

(Surah Al-Hajj – 5)

Allah the Exalted explains the example: Look, the earth becomes dry, no green in it, neither grass nor grain, it is dead. Then we rained on it, and green grass appeared in it. Plants and crops are produced. The land, which was only soil, is now full of plants and greens, rising and waving in the form of various fruits and flowers. Just as Allah revives this dead earth, in the same way, Allah will resurrect human beings.

Allah ﷺ says in the Qur'an:

أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَنْبَتَنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ ۝

Have they yet to look at the earth? How many noble pairs (of vegetation) have we caused to grow in it?

(Surah As Shura – 7)

وَزُرْقُعٌ وَنَخْلٌ طَلْعُهَا حَضِيرٌ ۝

and in farms and date-palms, the spathes of which are interwoven? (Surah As Shura – 148)

Hazrat Salih (AS) preaches to his people, reminding them of the blessings of Allah and warning them of

His punishments. The countless species and types of things growing from the earth are increasing in abundance, thanks to the substances and forces under the laws they are growing. Their properties and attributes match the many needs of innumerable creatures. Seeing these things, only a fool would say that all this is happening automatically without the wisdom of a wise person, the knowledge of a learned man, the power of a powerful man, and the creation of a creator. You people are passing the days of your life in peace and tranquility. You cannot disobey Him and leave Him with the same blessings, peace, and order. In those palm groves, clusters are getting heavy and bent due to excess palms. The palm trees grow layer by layer. Which are soft, pleasant, sweet, and pleasant in taste. You cannot easily digest them by disobeying Allah. You should thank Allah. (Tafseer Ibn Kathir)

Allah says in the Qur'an:

أَمْنُ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِّنَ السَّمَاءِ مَاءً فَأَنْبَتَنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا عَالَهُ مَعَ اللَّهِ بَلْ هُمْ قَوْمٌ يُغَدِّلُونَ ﴿١٠﴾

Or the One who created the heavens and the earth and sent down for you water from the sky? Then we caused it to grow with its gardens, full of glamour. It was outside your ability to grow their trees. Is there any god along with

Allah? No, but they are a people who equate (others with Allah).

(Surah An Namal – 60)

The creator of the entire universe, the creator of all, the provider of sustenance for all, the protector of all, the master of all worlds, is only Allah. He created these high heavens and these shining stars. He made this heavy, burdened earth, these high-peaked mountains, these vast plains. Farms, gardens, fruits, flowers, rivers, oceans, animals, giants, human beings, land, and the familiar creatures of the world are created by the same creator. He is the one who sends down water from the heavens. From this water, he made the sustenance of the creatures. Gardens and fields grow all that is pleasing to the eye and functional. Apart from being delicious, they are also life-sustaining. None of you or your false gods has the power to create anything or make a tree grow. He alone is the Creator and Sustainer. (Infidels and polytheists also believe in the creation of Allah and His sustenance). (Tafseer Ibn Kathir)

Allah ﷺ says in the Qur'an:

الَّمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثُمَّرٍ مُّخْتَلِفًا لَّوْا نُهَا
وَمِنَ الْجِبَالِ جُدَدٌ يُبَيِّضُ وَحُمُرٌ مُّخْتَلِفُ الْوَانُهَا وَغَرَابِيبُ سُودٌ[○]

Did you not see that Allah ﷺ has sent down water from the sky? Then, we brought forth fruits of different colors.

And among the mountains are tracks, white and red— of different colors, and (others) utterly black.

(Surah Fater – 27)

Different colors are also the power of Allah:

It is a miracle of Allah's power that different patterns are seen in the same things. Water comes from the sky and produces fruits of various colors. In the same way, everyone's smell is distinct. Everyone's taste is different. That is, somewhere there are grapes, somewhere there are dates, somewhere there is cultivation, and so on. In the same way, the birth of mountains is also different; some are white, some are red, and some are black. Some have roads and gorges, and some are long, and some are rough. If you look at animals, they also have different colors.

(Tafseer Ibn Kathir)

Allah جل جلاله says in the Qur'an:

وَجَعَلْنَا فِيهَا جَنْتٍ مِّنْ نَخْيُلٍ وَأَعْنَابٍ وَفَجَرْنَا فِيهَا مِنَ الْعُيُونِ ۝ 34
لَيَكُونُوا مِنْ شَرِّهِ وَمَا عَيْلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ۝ 35 سُبْحَنَ الَّذِي خَلَقَ
الْأَرْوَاحَ كَمَا كَانَتْ الْأَرْضُ وَمِنْ أَنفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ۝ 36

And We have placed gardens of date palms and grapes and caused springs to gush forth therein, so that they may eat fruits, while their hands did not make it. Would they not then offer gratitude? Pure (from every fault) is

the One who has created all the pairs of whatever the earth grows and of the humans themselves and of that which they do not know.

(Surah Yaa seen: 34-36)

Allah Almighty says that a sign of my existence, my great power, and my giving life to men is also the dead land that is dry and barren. In which there is no weariness, freshness, etc. I rain water on it from the sky, and that dead earth comes to life; it starts to waver, and greenness is seen everywhere. Various kinds of fruits and flowers are seen. Allah Ta'ala says that We give life to this earth and produce different types of grains in it. Some you eat, and some your animals eat. We create gardens of date palms and vineyards in it. It releases streams that irrigate gardens and fields. All this is so that the world can eat these trees' fruits, profit from fields and gardens, and fulfill their needs. All these are being born by the mercy of Allah and His power and are not in the control of anyone. There are not the creations of your hands; you do not have the power to grow them, nor do you have the power to save them. Neither is the option to cook and prepare them. It is the work of Allah alone; He is the mercy and His grace, which is the example of His power. Then what happens to people who do not give thanks? Even while taking advantage of the immense and countless blessings of Allah, they do not

accept the favor of Allah. With this, Allah Almighty says He has made pairs of everything: humans, animals, plants, and living things. (Tafseer Ibn Kathir)

Allah ﷺ says in the Qur'an:

لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدْعُونَ O

For them, there are fruits, and for them, there is
whatever they ask for.

(Surah Yaa Seen -57)

Along with other blessings for the people of Paradise, fruit-bearing trees and trees with cool and dense shade have also been mentioned. In the shade, the heavenly people will sit on comfortable cushions. They will enjoy the fruits of heaven carefree and without sorrow.

Allah ﷺ says in the Qur'an:

الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُم مِّنْهُ تُوقَدُونَ O

The One who created for you fire from the green tree,
and you kindle from it in no time.

(Surah Yaa Seen – 80)

Allah Ta'ala made trees grow from water, which became green and had green fruits. Then they dried up, and Allah brought out fire from these woods. Where is that drought and cold, and where is this

dryness and heat? No task is difficult for Allah. To dry the dry and to wet the dry, to make the living dead, and to revive the dead are the works of Allah. It was also said that it refers to the Markh and Afar trees found in the Hijaz, and when their green twigs are rubbed together, fire comes out like flint.

(Tafseer Ibn Kathir)

Allah جل جلاله says in the Qur'an:

وَمَثْلُهُمْ فِي الْأَنْجِيلِ كَرِنْعٌ أَخْرَجَ شَطْعَةً فَازْرَهُ فَاسْتَغْفَظَ فَاسْتَوَى عَلَيْ
سُوقِهِ يُعْجِبُ الزُّرَاعَ لِيُغَيِّطَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الدَّرِيْنَ امْنُوا وَعَمِلُوا
الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيْمًا

And their description in Injil is: like a sown crop that brings forth its shoot, then makes it strong, then it grows thick and stands straight on its stem, looking good to the farmers so that He may enrage the disbelievers through them. Allah has promised forgiveness and a vast reward to those who believe and do good deeds.

(Surah Al Fateh – 29)

In the Gospel (they) are like a tiller who took out his needle (first from the ground), then strengthened it, then grew fat, and then stood upright on his udder, and planted it to please the tillers, to burn the lives of the unbelievers whom Allah has promised forgiveness of sins and a great reward to those who believed and did good deeds.

An example is given in the Gospel that when a farmer sows seed on soft ground, a plant grows out of the soil like a fine needle. That is, a fragile stem appears. Then, it moved forward, gained more strength, and became fat. By passing through these conditions, it can stand firmly on its own. And the farmer is happy to see it.

In this example, it is mentioned that the Companions of the Messenger of Allah (ﷺ) were initially few and weak. They continued to grow until they became a large number and powerful force. Then Allah Almighty gave them so much strength that no party could stand before them, and even the thrones of the kings were turned upside down.

Allah ﷺ says in the Qur'an:

وَالْأَرْضَ مَدَدْنَا وَالْقَيْنَاءِ فِيهَا رَوَاسِيٌّ وَأَبْتَنَاهُ فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ

As for the earth, We have spread it out and cast on it firm hills and caused to grow therein every kind of delightful thing,

(Surah Qaaf – 7)

He said: We have spread the earth. He built mountains on it so it could not be moved because the planet was surrounded by water on all sides. Grow all kinds of crops, fruits, vegetables, and other types of things in it. We sent down beneficial water from the sky. Make gardens and fields out of it, which

are harvested and whose grains are thrown into the threshing floor. Grow tall palm trees that bear rich fruit and remain laden. These are the sustenance of the creatures, and with this water, we revived the dead earth. It began to waver and became very fresh after the drought. The arid plains turned green. This is an example of resurrection after death and rebirth after death. (Tafseer Ibn Kathir)

Allah ﷺ says in the Qur'an:

وَالنَّخْلُ بِسْقِتٌ لَّهَا طَلْعٌ نَّضِيدٌ ۝

and towering date palms with shoots of fruit-stalks
piled one upon another,
(Surah Qaaf - 10)

وَأَمْدُدُهُمْ بِغَارَبَةٍ وَلَحْمٍ مِّنَّا يَشْتَهُونَ ۝

And We will go on giving them whatever they desire
of fruits and meat.

(Surah At Toor – 22)

Allah ﷺ said,

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدُنِ ۝

And the vine and the tree both prostrate (to Allah).
(Ar Rahman -6)

In the Arabic language, Najm is called a vine plant that does not have a stem. For example, pumpkins, cucumbers, melons, watermelons, etc., but its well-known meanings are stars. That is, a tree with a trunk and a tree with a trunk are both obedient to the

command of Allah Ta'ala as the worshiper bows with joy to his Creator. In the same way, both of them are obedient to Allah Ta'ala.

Allah ﷺ says in the Qur'an:

وَالْحَبْبُ ذُو الْعَصْفِ وَالرَّيْحَانُ ۝

and the grain having chaff, and fragrant flowers.
(Surah Ar Rahman - 12)

And also corn, with (its) `Asf, and Rayhan.

Ali bin Abi Talhah (ra) said that Ibn Abbas (RA) said that in وَالْحَبْبُ ذُو الْعَصْفِ (And also corn, with its) `Asf), `Asf means straw."

Al-Awfi (ra) reported from Ibn Abbas (RA),

"`Asf is green leaves cut from the stem, so it is called `Asf when it dries out."

Similarly, Qatadah(ra), Ad-Dahhak (ra), and Abu Malik (ra) said that `Asf means straw.

Ibn Abbas (RA), Mujahid (ra), and others said that وَالرَّيْحَانُ Rayhan means leaves, while Al-Hasan (ra) said that it means sweet-scented plants. Ali bin Abi Talhah (ra) reported that Ibn Abbas (RA) said that وَالرَّيْحَانُ Rayhan means green leaves.

The meanings here, and Allah knows best, are the various crops that produce straw, such as wheat and barley, and Rayhan are the leaves that grow on the stems.

ذَوَاتٌ أَفْنَانٌ

both having branches. (Ar Rahman – 48)

I mentioned the trees of paradise. They are very green. All kinds of fruit available are the best in taste, the best, and the ready fruit. Due to their abundance, these are intermingled and shaded. Whose shadow will also be on the walls? Their branches will be straight and spreading. There will be fruits and nuts of the colored bees.

Allah's Messenger (ﷺ) mentioned Sidra-tul-Muntaha and said! The shade of its branches will be so long that the rider walks in it for a hundred years or he said that the rider walks in it for a hundred years, then the shade will not end. Gold locusts swarmed over it. Its fruits were like big pumpkins. (Tirmidhi)

Allah ﷺ says in the Qur'an:

فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجٍ 52 ○ فِيَّ أَلَاعِرَبِكُمَا تُكَذِّبِينَ — 53

مُتَّكِّئِينَ عَلَيْ فُرْشٍ بَطَائِنُهَا مِنْ اسْتَبْدَقٍ وَجَنَّا الْجَنَّاتِينَ دَانَ 54 ○

فِيَّ أَلَاعِرَبِكُمَا تُكَذِّبِينَ — 55

There are two kinds of fruit. So, which of the bounties of your Lord will you deny? (The people of these gardens will be) reclining on floorings whose (even) linings will be of thick silk, and the fruits plucked from the two parks will be at hand. So, which of the bounties of your Lord will you deny?

(Surah Ar Rahman: 52-55)

Rivers flow in heaven to keep watering these trees and branches and bring abundant good fruits. The name of one is Tasnim, and the name of the other is Salsabel. Both these rivers are flowing in all climates. One of pure and clean water and the other of delightful intoxicating wine. They also have all kinds of fruit pairings. And also, the fruits with which you are familiar with the appearance but do not know the pleasure. Because the blessings there were not seen by any eye, heard by any ear, or absorbed in any mind. You should not be ungrateful for the blessings of your Lord.

Hazrat Ibn-e-Abbas (RA) says that all the bitter and sweet fruits in the world will be in Paradise, and even Hanzal (Andrain) will be there. The names of the things of the world and the things of heaven are similar, but in reality and pleasure, there is a difference between earth and heaven. Here is only the name. The truth is in heaven. The difference in this virtue will be known only after going there.

(Tafseer Ibn Kathir)

Allah ﷺ says in the Qur'an:

فِيهَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ
O فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ

In both, there are fruits, date palms, and pomegranates.
(Surah Ar Rahman - 68)

It is narrated from Ibn Abi Hatim (ra) that Paradise will wear the fibers of palm trees. These will be red-gold. Its stems will be green like emeralds. Its fruits will be sweeter and softer than honey and will not be pitted.

In another hadith, he said that the pomegranates of Paradise are so big that a camel can fit with it. They will be abundant and excellent.

Allah ﷺ says in the Qur'an:

فِي سِدْرٍ مَخْضُودٍ 28 ○ وَطَلْحٍ مَنْضُودٍ 29 ○ وَظَلَّلٍ مُمْدُودٍ 30 ○
وَمَاءٍ مَسْكُوبٍ 31 ○ وَفَاكِهَةٌ كَثِيرَةٌ 32 ○ لَا مَقْطُوعَةٌ وَلَا مَنْتُوعَةٌ 33 ○

(They will be) amid lote-trees with no thorns, and the trees of Taleh, (banana, or a fragrant tree) having layers one upon the other, and a shade, spread all over, and water poured forth, and many fruits, neither interrupted (in any season) nor prohibited,
(Surah Al Waqiyah: 28-33)

Trees of Paradise:

There are berry trees (Lote) in Paradise but not thorny. These trees of paradise will be more fruitful and without thorns. The trunks of the tree will be bent due

to the weight of the fruits. One may wonder which plum is the fruit to be heralded as being in heaven. But the fact is that even in this world, even in some regions, some fruits are so delicious, fragrant, and sweet that it becomes difficult to leave them. And then the berries of Paradise, which is being praised by Allah himself, cannot even be given an example because we cannot imagine it. And the most significant thing will be that there will be no fear of its season-ending. His fruit trees will always be laden with fruit.

Once, an Arab came and asked the Messenger of Allah ﷺ! In the Qur'an, there is also a mention of such a tree that causes harm. He asked which one. He said the berry tree (lote). The Prophet ﷺ noted that you did not recite the word (مَخْضُودٌ) along with it, that Allah has removed its thorns. And it has produced fruits instead. Each berry will have a variety of flavors that will vary in color and taste. There is a narration that there will be seventy flavors.

(كَلْحٌ) Talah is a large tree that grows in the headland of Hijaz. Arabs love its dense and cool shade. Hazrat Ali (RA) says it may be a tree like a berry but with sweet fruit without thorns. People of Yemen call the bananas "Talah," while in Arabic, the banana is called "Moz." It will have long shadows.

It is in Sahih Bukhari that the Messenger of Allah ﷺ said! A swift rider under the shade of the tree of Paradise will run for a hundred years, but the shade will not end. Hazrat Abu Huraira (RA) narrates that even if a young person rides a camel until he falls old, he will not reach its end. Allah Ta'ala has sown it with His hand and breathed the soul into it. Its branches extend beyond the walls of Paradise. All the rivers of heaven flow from the root of this tree.

In Tirmidhi Sharif, every tree in heaven will have a golden stem. Hazrat Ibn-e-Abbas (RA) says that there is a tree in Paradise whose shade extends for a hundred years on each side. The people of Paradise come and sit under it and talk among themselves. One remembers worldly games and amusements, then a heavenly wind blows at that moment, and all the tunes of musical instruments and the sounds of games start coming from this tree. The shade of this tree is so much that the sun's heat will not be felt. The pre-dawn sky is always under it.

It is mentioned in Sahih Bukhari and Muslim that its leaves will be like the ears of an elephant, and its fruits will be like a big jar of Hijr. The Messenger of Allah ﷺ once said! I saw paradise, and I wanted to take a bunch of the fruits of heaven from the freshness in it so that I could bring you, so a curtain was placed between me and it. If I had taken it, it would have remained for the rest of the world, and you would

have continued to eat, and it would not have decreased in the slightest. In heaven, there is a tree named Toba, which looks like the earth's trees.
(Tafseer Ibn Kathir)

Allah says in the Qur'an:

أَفَرَعَيْتُمْ مَا تَحْرُثُونَ (عَانِتُمْ تَرْزُّعَنَهُ أَمْ نَحْنُ الْأَذْرُعُونَ (لَوْنَشَاءُ
لَجَعَلْنَاهُ حُظَّلَمًا فَكَلْتُمْ تَفَكَّهُونَ (إِنَّا كَيْغَرَمُونَ (بَلْ نَحْنُ مَحْرُومُونَ
(أَفَرَعَيْتُمُ الْبَيَّنَ الَّذِي تَشْرَبُونَ (عَانِتُمْ أَنَّزَلْتُمُوهُ مِنَ الْمُرْزِنِ أَمْ نَحْنُ
الْمُنْزِلُونَ (لَوْنَشَاءُ جَعَلْنَاهُ أَجَاجًا فَكُوَّلَاتَشْكُرُونَ (أَفَرَعَيْتُمُ النَّارَ الَّتِي
تُورُونَ (عَانِتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنْشِئُونَ (نَحْنُ جَعَلْنَاهَا
تَذَكَّرَةً وَمَتَعَالِيمُقِوينَ (

Then tell Me! About seed that you sow in the ground. (63)
Do you make it grow, or are We the Grower? (64) Were it

Our Will, We could crumble it to dry pieces, and you
would be regretful (or left in wonderment). (65) (Saying):
"We are indeed Mughramun (i.e., ruined or have lost the
money without any profit, or are punished by the loss of
all that we spend for cultivation)! (66) "Nay, but we are
deprived!" (67) Then tell Me about the water that you
drink. (68) Is it you who causes it from the rainclouds to
come down, or are we the cause of it coming down? (69)

If We willed, We verily could make it salt (and
undrinkable), why then do you not give thanks (to Allah)?

(70) Then tell me about the fire that you kindled. (71) Is it you who made the tree thereof to grow, or are We the Grower? (72) We have made it a Reminder (of the Hell-fire, in the Hereafter) and an article of use for the travelers (and all the others in this world). (73)
(Surah Al Waqiyah: 63-73)

The birth of fruits is the power of Allah:

It is said that the crops you sow. You dig the ground and put the seeds. Then, it is not up to you to germinate the seed. It is the work of Allah to make them grow and bear fruit. One should say I have sown when the crop is planted and tilled. Not to say that I developed. Allah makes it grow, then enlarges it and makes it reach its height.

Allah ﷺ says in the Qur'an:

وَالْتِينٍ وَالرَّزْيُوتُونِ ۝ وَطُورِ سِينِينَ ۝ وَهَذَا الْبَلْدَ الْأَمِينَ ۝

I swear by the Fig and the Olive, and by Tur, the Mount of Sinai, and by this peaceful city,
(Surah At Teen: 1-3)

Another Parable of the Resurrection from Plants

Allah ﷺ says: And you see the earth dryness. This is another sign of the power of Allah to bring the dead back to life, just as He brings the quiet, barren earth

back to life, the lifeless earth in which nothing grows. Qatadah (ra) said, "This means the eroded, dusty earth." As Siddi (ra) said, "Dead."

However, when We send down water on it, it is stirred (to life), swells, and puts forth every lovely kind (of growth).

When Allah ﷺ sends the rain upon it, it is stirred to life; that is, vegetation begins to grow, and it comes alive after it is dead. Then, it rises after the soil has settled and puts forth its different kinds of fruit and crops with varied colors, tastes, fragrances, shapes, and benefits.

Allah ﷺ says and puts forth every lovely kind (of growth)—meaning, beautiful and with delightful fragrances.

Sufyan Ath-Thauri (ra) narrated from a man from Ash-Shabby (ra) that people are a product of the earth. So, whoever enters Paradise is good and noble, and whoever enters Hell is base and vile.

They enjoyed Hazrat Salah (AS) preached to them, warning them that the punishment of Allah could overtake them and reminding them of the blessings that Allah had bestowed upon them by giving them abundant provision and making them safe from all

kinds of dangers, giving those gardens and flowing springs, and bringing forth for their crops and fruits.

وَنَخْلٌ طَلْعُهَا هَضِيمٌ (and date palms with soft clusters).

Al-Awfi (ra) narrated from Ibn Abbas (RA), "Ripe and rich." Ali bin Abi Talhah (ra) narrated from Ibn Abbas (RA) that this meant growing luxuriantly. Ismail bin Abi Khalid (ra) related from `Amr bin Abi `Amr (ra) who met the Companions -- from Ibn Abbas (RA) that this means, "When it becomes ripe and soft." This was narrated by Ibn Abi Hatim (ra), then he said, "And something similar was narrated from Abu Salah (ra)." (Tafseer Ibn Kathir)

Some more Proofs of Tauhid:

Then Allah ﷺ begins to explain that He is the Only One Who creates, provides, and controls, as He says: Is not He Who created the heavens and the earth?

He meant that He created those heavens so high and serene, with their shining stars and revolving planets. Moreover, He created the earth with its varying heights and densities, and He made everything in it: mountains, hills, plains, rugged terrain, wildernesses, crops, trees, fruits, seas, and animals of all different kinds, colors, and shapes, etc.

and sends down water from the sky for you. This means that He sends it as a provision for His servants,

whereby We cause them to grow wonderful gardens full of beauty and delight—beautiful and delightful to behold.

It is not in your ability to cause the growth of their trees. This means, 'You cannot cause their trees to grow. The One Who can do that is the Creator and Provider, Who is doing all this Alone and Independent of any idol and other rival.' The idolaters themselves admitted this, as Allah says in another Ayah:

وَلَئِن سَأَلْتُهُم مَّنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ

And if you ask them: "Who has created them!"
they will undoubtedly say "Allah."

(Surah Luqman – 25)

وَلَئِن سَأَلْتُهُم مَّنْ نَزَّلَ مِنَ السَّمَاوَاتِ مَاءً فَأَخْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ

And if you were to ask them: "Who sends down water from the sky, and gives life in addition to that to the earth after its death!" they will undoubtedly reply, "Allah."

(Surah Al Ankabut – 63)

This means they will admit that He is the One Who does all these things, Alone, with no partner or associate, but then they worship others alongside Him, others who they admit cannot create or provide

anything. But the Only One Who deserves to be worshipped is the One Who can design and deliver.

Allah ﷺ says, is there any god with Allah? Meaning 'Is there any god that can be worshipped alongside Allah, when it is clear to you and anyone who with the reason that He is the Creator and Provider, as you admit.'

Then Allah ﷺ says: Nay, but they are a people who ascribe equals (to Him). Meaning they describe others as being equal and comparable to Allah.

(Tafseer Ibn Kathir)

The Perfect Power of Allah:

Allah ﷺ says,

See you, not that Allah sends down water from the sky, but that we produce fruits of various colors in addition to that. Allah ﷺ tells us of His complete and perfect power of creation. He tells us how He makes different things from one thing: the water that He sends down from heaven. From the water, He brings forth fruits of various colors, yellow, red, green, white, and other colors, as we can see in the immense variety of their colors, tastes, and scents.

This is like another Ayah where Allah جل جلاله says:

وَفِي الْأَرْضِ قِطْعٌ مُتَجَوِّرٌ وَجَنَّتٌ مِنْ أَعْنَبٍ وَزَعْدٍ وَنَخِيلٌ صِنْوَنٌ
وَغَيْرُ صِنْوَنٍ يُسْقَى بِمَاءٍ وَحِيدٍ وَنُفَضِّلُ بَعْضُهَا عَلَى بَعْضٍ فِي الْأَكْلِ
إِنَّ فِي ذَلِكَ لَا يِتَّ لِقَوْمٍ يَعْقُلُونَ O
(Surah Ar-Rad – 4)

And in the earth are neighboring tracts, gardens of vines, green crops, and date palms, growing into two or three from a single stem root, or otherwise, watered with the same water; yet some of them We make more excellent than others to eat. Verily, in these things, there are Ayat for the people who understand.

In addition, the mountains are of varying colors: white, red, and black. He created the hills like this, with different colors, as we also see that there are indeed white and red mountains, and in some of them, there are streaks, which are also of varying colors. And there are some very black mountains. Ikrimah (ra) said, "Al-Gharabib means high and black mountains. This was also the view of Abu Malik (ra), Ata' Al-Kurasani (ra) and Qatadah (ra).

Ibn Jarir (ra) said, "When the Arabs describe something as being very black, they say Ghirbib."
(Tafseer Ibn Kathir)

Proof of the Creator of the Universe and Life after Death

Allah, may He be glorified and exalted, says: And a sign for them is the dead land. This means evidence for them of the existence of the Creator and His perfect power and ability to resurrect the dead. When it is quiet and waterless, with no vegetation, Allah sends water upon it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth).

Allah ﷺ says, ' We give it life, and We bring forth from it grains so that they eat thereof. ' This means, 'We have made it a provision for them and their cattle.'

And We have made gardens of date palms and grapes therein and caused water springs to gush forth therein. So that they may eat of the fruit thereof -- Means, 'We have created therein rivers which flow to the places where they are needed, so that they may eat of their fruits.'

When Allah ﷺ reminds them of the blessing that He bestows upon His creation by creating crops and plants, he mentions the different types and kinds of fruits.

Allah ﷺ says: and their hands made it not.

This means that all of that could only come about by Allah's mercy toward them, not by their efforts, labor,

and strength. This was the view of Ibn Abbas (RA) and Qatadah (ra).

Allah ﷺ says, Will they not then give thanks? This means, will they not then give thanks for the innumerable blessings He has bestowed upon them?

However, Ibn Jarir (ra) understood the word Ma to mean Al'lazi (i.e., a relative pronoun). In this case, the meaning of the Ayah would be that they eat from the fruits provided by Allah's bounty and from what their own hands have done, i.e., by planting the seeds and tending the plants.

Ibn Jarir (ra) mentioned other possible interpretations in his Tafseer, but this is the interpretation that he favored. This interpretation also fits with the recitation of Ibn Mas`ud (RA): (So that they may eat of the fruit thereof -- and from what their own hands have done).

Then Allah ﷺ says: Glory be to Him Who has created all the pairs of that which the earth produces, as well as of their own (human) kind and of that which they know not, which means the crops, fruits, and plants. He made them into male and female, different types of creatures, of which some know nothing.

This is like the Ayah:

وَمِن كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنَ لَعَلَّكُمْ تَذَكَّرُونَ

And of everything, We have created pairs that you
may remember.

(Surah Az Zariyat – 49)

(Tafseer Ibn Kathir)

With the blessings of heaven, other fruit trees and the cool shades of the trees have also been mentioned. Paradise, in which Momin will be sitting on couches comfortably and reclining. Lasciviously and without sorrow, they will enjoy activities in Paradise.

The One Who initiated the creation of this tree from water. When it has become green and beautiful, bearing fruit, He changes it until it becomes dry wood with which fires are lit. For He does whatever His wills, and He can do whatever He wills, and none can stop Him. Qatadah (ra) said concerning the Ayah: (He Who produces for you fire out of the green tree, when behold you kindles in addition to that). This means the One Who brought this fire from this tree can resurrect him.

It said that this refers to the (مرخ) Markh tree and the (عفار) `Afar tree, which grow in the Hijaz.

If one wants to light a fire but has no kindling, he takes two green branches from these trees and rubs one against the other, producing fire from them. So, they are just like kindling. This was reported by Ibn Abbas (RA). (Tafseer Ibn Kathir)

For example, in the Gospel, that farmer planted a seed on the earth's ground, and soft and delicate needle-like leaves grow. It shows a little too thin and weak. It moves forward in strength, then moves forward, and gets fat. It can pass through the states that place themselves firmly stand. In addition, the farmer is happy to see her. Then Allah gave him the strength that nobody could stand before them and overturned the king's tables.

Shari'ah (its shoot or branch) makes it strong, able to stand on its own, and thick, youthful, and long. It stands straight on its stem, delighting the Sowers so that He may enrage the disbelievers with them.

Such is the parable that describes the Companions of Allah's Messenger ﷺ. They gave the Messenger aid, support, and victory, just as the shoot hardened the plant, relying on this Ayah. Imam Malik (ra) stated that the Rawafidh are disbelievers because they hate the Companions; may Allah be pleased with them all.

Imam Malik (ra) said! "The Companions enrage them, and according to this Ayah, he who is enraged by the Companions is a disbeliever." Several scholars agreed with Imam Malik's (ra) opinion. May Allah be pleased with them.

Numerous Hadiths mention the Companions' virtues and prohibit criticism of their mistakes. It is sufficient that Allah the Exalted has praised them and declared He is pleased with them: Allah the Exalted and Most Honoured.

Allah ﷺ has promised those among them who believe and do righteous deeds forgiveness (for their sins) and a mighty reward. (A generous reward and honorable provisions).

Indeed, Allah's promise is true, happens, and will never be broken or changed.

Indeed, all those who follow the guidance of the Companions, may Allah be pleased with them all, will be similar to them. However, the Companions have the better virtue, the apparent lead, and the perfection in character, because of which none among these Ummah will be able to attain their level. May Allah be pleased with them and make them happy. May He place them in the gardens of Al-Firdous and make them their abode, and He indeed has done all of that.

In his Sahih, Imam Muslim (ra) recorded that Abu Hurairah (RA) said that the Messenger of Allah ﷺ said! Please do not abuse my Companions, for by the One in Whose Hand is my soul! If one of you spends the amount of Uhud in gold, that amount will never

reach the level of one of them spending a Mudd (a measurement used by Arabs at that time) half of it.

The statement of Allah the Exalted, the Blessed,

And the earth! We have spread it out and set thereon (Rawasi رَوَاسِي) standing firm. And We planted in it every lovely (Bahij) pair. This means, 'We made it spacious and spread it out,' which are the mountains to save the earth from shaking along with its inhabitants (every kind and species of plant, fruit, and vegetation).

(Tafseer Ibn Kathir)

And the Najm and the trees prostrating.

Ibn Jarir (ra) commented, "Scholars of Tafseer disagreed over the meaning of Allah's statement, 'And the Najm.' They agreed, however, that the trees mentioned here stand on trunks."

Ali bin Abi Talhah (ra) reported that Ibn Abbas (RA) said, "An-Najm refers to the plants that lay on the ground." Sa`id bin Jubayr (ra), As-Siddi (ra), and Sufyan Ath-Thauri (ra) also said something similar. This is what Ibn Jarir (ra) preferred. May Allah have mercy upon him.

Mujahid (ra) said, "An-Najm (the star); that is in the sky." Al-Hasan (ra) and Qatadah (ra) said similarly.

This is the saying that is the most obvious, and Allah knows best, for Allah the Exalted said,

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنِ فِي السَّمَاوَاتِ وَمَنِ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ
وَالنَّجْمُونَ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُ وَكَثِيرٌ مِّنَ النَّاسِ

See you not that whoever is in the heavens and whoever is on the earth, the sun, the moon, the stars, the mountains, the trees, the moving creatures, and many of humankind prostrate themselves to Allah.

(Surah Al-Hajj – 18)

With Afnan. Their trees have beautiful young branches that hold and produce every type of ripened beautiful fruit,

He mentioned that Paradise trees are very green. Fruits taste good and are prepared to the best; there are all kinds of fruits. Due to their abundance, it is shaded and associated with each other. Their shades are on the walls. Branches will be straight and spread. Fruit will be of different colors.

Recalling the Prophet ﷺ said about Sidra-tul-Muntaha! (A tree in Janah) The shade of its branch's value may be as long gone; if a rider runs under for a hundred years, the shade will not end. Gold locusts were upon him. Its fruits were like large jars. (Tirmidhi)

In them (both) will be every kind of fruit in pairs. Of every type and kind of fruit, which they knew before, and better, and which they did not know. Therein, there are delights that no eye has ever seen, no ear has ever heard, and no heart has ever imagined,

فِي أَلْعَبٍ كُلُّ تُكَبِّرَاتٍ

Then which of the blessings of your Lord will you
both deny!

Ibrahim bin Al-Hakam bin Aban (ra) said that his father narrated from Ikrimah (ra) that Ibn Abbas (RA) said, "There is not a fruit that exists in this life, sweet or bitter, but it exists in Paradise, even the colocynth."

Ibn Abbas (RA) also said, "There is nothing in the world that is in the Hereafter except in name." There is an enormous difference and contrast between the two regarding enjoyment and value.

Allah ﷺ said; ... مُتَكَبِّرَاتٍ

Reclining (about the residents of Paradise, who will recline or sit cross-legged): Upon the couches lined with *Istabraq*. This is thick silk brocade, according to Ikrimah (ra), Ad-Dahhak (ra) and Qatadah (ra).

Abu Imran Al-Jawni (ra) said, "It is thick silk embroidered with gold."

In this way, the honor of the outside is alluded to by mentioning the honor of the inside. Abu Ishaq (ra) narrated that Hubayrah bin Yarim (ra) said that Abdullah bin Mas`ud (RA) said, "This is their interior, so what about it if you see their exterior."

Allah ﷺ said, And the fruits of the two Gardens will be near at hand. Close to the believers who will be able to take any of it they wish, whether they are reclining or otherwise,

قُطْوَفُهَا دَارِيَّةٌ ()

The fruits in bunches of which will be low and
near at hand.

(Surah Al Haaqah – 23)

وَدَارِيَّةٌ عَلَيْهِمْ ظَلَّلُهَا وَذُلَّلُتْ قُطْوَفُهَا تَذْبَلِيًّا ()

And the shade thereof is close upon them, and the
bundles of fruit thereof will hang low within their reach.

(Surah Ad Dehr – 14)

These fruits descend from their branches to those who
wish to have them because they are nearby. Then
which of your Lord's blessings will you both deny?

After Allah mentioned the couches, He then said,

Wherein will be, (meaning on these couches or beds),... قَاصِرَاتُ الْكُرْنَفُ... Qasirat At-Tarf,

Chaste females and wives restrained their glances, desiring none except their husbands, seeing them as the most beautiful men in Paradise.

This was said by Ibn Abbas (RA), Qatadah (ra), Ata' Al-Khurasani (ra), and Ibn Zayd (RA). It was reported that one of these wives would say to her husband,

"By Allah! I see anything neither Paradise more handsome than you do nor in more beloved to me than you do. So, praise be to Allah Who made you for me and made me for you."

In Jannat, trees and their branches in the rivers and abundant good fruit have been watered.

(Tafseer Ibn Kathir)

In them (both) will be fruits, date palms, and pomegranates. Undoubtedly, the first description is better and refers to more variety and more types of fruit.

Ibn Abi Hatim (ra) reported that the heavenly people would wear clothing made of palm trees. Their color will be golden red. The trunk of the trees will be emerald green. Its fruits are sweeter and softer than honey and will not have kernels.

Another hadith states that a pomegranate is as significant in paradise as a vast, abundant, and beautiful camel.

Allah said!

فِي سِدْرٍ مَّخْضُودٍ (they will be) among Sidr Makhdud.

Ibn Abbas, Ikrimah, Mujahid, Ibn Al-Ahwas, Qasamah bin Zuhayr, As-Safr bin Nusayr, Al-Hasan, Qatadah, Abdullah bin Kathir, As-Siddi, Abu Hazrah, and several others said, "The kind is without thorns."

And from Ibn Abbas (RA): "It is the one that is laden with fruits." Ikrimah and Mujahid also report this. Qatadah also said the Same Thing, as we mentioned.

Therefore, it has a whole load of fruits without thorns. So, both meanings apply here. The lote tree of this life is thorny and carries few fruits. In the Hereafter, it is the opposite; it does not have thorns and brings plenty of fruit, the weight of which strains its trunk.

Utbah bin Abdus-Salami (ra) said, "I was sitting with Allah's Messenger (ﷺ) when a Bedouin came and said, 'O Messenger of Allah (ﷺ)! Have you heard about the tree with more thorns than any other being in Paradise?' This means the Taleh tree.

So, Allah's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

إِنَّ اللَّهَ يَجْعَلُ مَكَانَ كُلِّ شَوْكٍ مِّنْهَا ثَبَرَةً، مُثْلَ حُصُوةِ التَّيْسِ الْمُبُودِ،
فِيهَا سَبْعُونَ لَوْنًا مِّنَ الطَّعَامِ، لَا يُشْبِهُ لَوْنٌ آخَرَ

For each spot where there was a thorn, Allah instead put fruit, similar to a castrated, tight-skinned ram, a food having seventy colors, each different from the other.

Allah ﷺ said,

وَطَلْحٌ مَنْضُودٌ ﴿١٠﴾ and among Taleh Mandud.

This refers to a sizeable thorny shrub that used to grow in Hijaz (Western Arabia).

Mujahid said that مَنْضُودٌ (Mandud) means: "Its fruits are piled on top of each other. Allah is reminding the Quraysh of these kinds of trees since they used to like the shade that the Talhand Sidr provided them."

Ibn Abi Hatim (ra) recorded that Abu Sa`id (RA) said that

وَطَلْحٌ مَنْضُودٌ (Taleh Mandud) means: "The banana tree." And he (Ibn Abi Hatim) said, "Similar is reported from Ibn Abbas, Abu Hurairah, Al-Hasan, `Ikrimah, Qasamah bin Zuhayr, Qatadah and Abu Hazrat." Mujahid and Ibn Zayd said similarly; Ibn Zayd added, "The people of Yemen call the banana tree Taleh." Ibn Jarir mentioned no other explanation for Taleh.

Allah ﷺ said,

﴿ وَظِلٌّ مَمْدُودٌ ﴾ And in shade Mamdud (extended).

Al-Bukhari recorded that Abu Hurairah (RA) said that the Prophet ﷺ said! In Paradise, there is a tree that a rider can travel for a hundred years under its shade but cannot pass. Recite if you will (And in the shade extended). Muslims also collected this Hadith.

Imam Ahmad (ra) recorded that Abu Hurairah (RA) said that the Messenger of Allah ﷺ said! There is a tree in Paradise, the shade of which a rider would take one hundred years to pass. Recite if you will (And in the shade extended). Muslim Al-Bukhari and Abdur-Razzaq collected this Hadith.

Allah said,

﴿ وَمَاءً مَسْكُوبٍ ﴾ And by water flowing constantly,

﴿ وَفَاكِهَةٌ كَثِيرَةٌ لَا مَقْطُوعَةٌ وَلَا مَنْوَعَةٌ ﴾

And neither fruit in plenty, whose supply is not cut off nor are they out of reach.

indicating that they will have plenty of fruits of various kinds, that which no eye has ever seen, no ear has

ever heard of and no heart has ever imagined, as Allah said!

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
اَلَّا نَهِيَ عَنِ كُلِّمَا رُزِقُوا مِنْهَا مِنْ شَرَرِّ رِزْقٍ قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ
وَأَتُؤْيِدُهُ مُتَشَبِّهًآ وَهُمْ فِيهَا أَرْوَاحٌ مُّظَهَّرَةٌ وَهُمْ فِيهَا حَلِيلُونَ (٢٥)

And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with fruit from that place, they will say: "This is what we were provided with before," and they will be given things in resemblance (i.e., in the same form but different in taste) and they shall have therein Azwajun Mutahharatun (purified mates or wives), and they will abide therein forever.

(Surah Al Baqarah- 25)

The shape will appear similar, but the taste is different. In the Two Sahihs, Sidra-tul-Muntaha (the tree in the seventh heaven) is described as:

...its leaves were like the ears of elephants, and its Nabir fruits resembled the clay jugs of Hajar.

The Two Sahihs also collected a Hadith from Ibn Abbas (RA), who said, 'The sun was eclipsed, and Allah's Messenger (صلى الله عليه وسلم) led the people in the Eclipse prayer. They asked, 'O Allah's Messenger (ﷺ), we saw

you reach out for something while standing (in prayer), but then you stepped back.'

He (ﷺ) said, I saw Paradise and reached out for a cluster of fruit from it. Had I done so, you would have kept eating from it for the remainder of the life of the world."

Imam Ahmad (ra) recorded that Utbah bin Abdus-Salami (ra) said, "A Bedouin man came to the Messenger of Allah (ﷺ) and asked him about the Hawed and Paradise. The Bedouin asked, 'Does Paradise have fruits?'

The Prophet said, نَعَمْ . وَفِيهَا شَجَرٌ تُنْدَعِي طَوْبَى

Yes, and it also has a tree called Tuba. (He said something else, but I could not recall it). The Bedouin asked, 'Does it look like any of the trees that grow in our area?'

The Prophet said,

لَيْسَتْ تُشْبِهُ شَيْئًا مِنْ شَجَرٍ أَرْضِكَ

There is nothing resembling it among the trees in your land.

The Prophet then asked him, have you traveled to Ash-Sham area? The Bedouin said 'No.'

The Prophet said,

تُشِبِّهُ شَجَرَةً بِالشَّامِ تُدْعَى الْجَوْزَةُ، تَنْبُتُ عَلَى سَاقٍ وَاحِدَةٍ، وَيَنْفَرِشُ أَعْلَاهَا

It looks like a tree that grows in the Ash-Sham area and is called Al-Jawzah, which stands on one stem, but its branches grow all around fully.

The Bedouin asked, 'How big is the cluster of its fruits?'

The Prophet said! مَسِيرَةُ شَهْرٍ لِلْغُرَابِ الْأَبْقَعِ وَلَا يَفْتُرُ

The distance equivalent to a crow flies in one month without rest. The Bedouin asked, 'How huge its trunk is?'

The Prophet said,

كَوْاْزِنَتْ جَزَاعَةً مِنْ إِيلٍ أَهْلِكَ مَا أَحَاطَتْ بِأَصْلِهَا، حَتَّى تَنْكِسَرَ تَرْقُوتُهَا هَرَمًا

If a four-year old she-camel that your family owns travels it, it will not completely pass its trunk until its shoulders break from old age. The man asked, 'Does it bear grapes?' The Prophet answered in yes.

The Bedouin asked, 'How big are the grapes?'

The Prophet (ﷺ) said has your father ever slaughtered a ram. The Bedouin answered, 'Yes,' and the Prophet asked him,

فَسَلَحَ إِهَابُهْ فَأَعْطَاهُ أُمَّكَ فَقَالَ: اتَّخِذِي لَنَا مِنْهُ دَلْوًا؟

Then he skinned it, gave the skin to your mother, and asked her to make a hanging bucket out of it.

The Bedouin said yes again, 'This grape would suffice for me and my family!'

The Prophet (ﷺ) agreed and said, yes, and sufficient for the rest of your clan."

Allah's statement, لَا مُظْبَعَةٌ وَلَا مَنْوَعَةٌ

Whose supply is not cut off or out of reach.

The supply of these fruits never runs out, winter or summer. Instead, they are always available for those who want to eat from them forever. Whenever these fruits are desired, Allah's power will make them available and accessible to grasp. Qatadah (ra) said,

"Nothing will prevent them from reaching out to get these fruits, no branches, thorns or distance." We mentioned a Hadith before that states that whenever someone takes a fruit in Paradise, another grows in its place.

(Tafseer Ibn Kathir)

Allah's Oneness is demonstrated by causing the Plants to grow, sending down the Rain, and creating the Fire that Mankind needs

Allah the Exalted said,

﴿أَفَرَأَيْتُمْ مَا تَحْرُثُونَ﴾ Do you not see what you sow? About tilling the earth and planting seeds inside it,

... ﴿الَّذِينَ تَزَرَّعُونَ﴾ Is it you that make it grows, do you cause these seeds to grow inside the earth,

﴿أَمْ نَحْنُ الْزَارِعُونَ﴾ ... or are We the Grower.

Allah says, 'Rather it is We Who cause the seeds to remain firmly and grow inside the earth.'

Ibn Jarir (ra) recorded that Abu Hurairah (RA) said that the Messenger of Allah (ﷺ) said,

لَا تَقُولَنَّ: زَرَعْتُ وَلِكُنْ قُلْ: حَرَثْتَ

Do not say, "Zara`tu (I made it grew)," but say,
"Harathtu (I sowed tilled)."

Abu Hurairah (RA) added, "Have you not heard Allah's statement,

﴿أَفَرَأَيْتُمْ مَا تَحْرُثُونَ الَّذِينَ تَزَرَّعُونَ أَمْ نَحْنُ الْزَارِعُونَ﴾

Do you not see what you sow? is it you that make it grow, or are We the Grower?"

Allah the Exalted said, ﴿لَوْ نَشِاءُ لَجَعَنَاهُ حَطَامٌ...﴾

Was it Our will? Could we crumble it into dry pieces? Meaning, 'We caused the seeds to grow with Our compassion and mercy and left them intact inside the earth as a mercy for you. If We will, We would turn them dry before they ripen and get ready to be harvested.'

﴿...أَفَظَّلَنَا مُتَفَكَّهُونَ﴾ and you would be Tafakkahun.

Allah explained this statement by saying,

﴿إِنَّا لَمُسْغَرُ مُؤْنَ﴾ ﴿بَلْ نَحْنُ مَحْرُومُونَ﴾

(Saying :) "We are indeed Mughrumun! Nay, but we are deprived!"

Allah says, `If We crumble the plants into dry pieces, you would wonder what happened, sometimes saying we are indeed Mughrumun, i.e., ruined.'

Mujahid and Ikrimah said that Mughrumun means "Being the subject of revenge."

Qatadah (ra) commented, "You would say,

'We were punished,' sometimes, and, 'We were deprived,' some other times."

Ikrimah (ra) said, 'You will blame each other (and yourselves),'

According to Al-Hasan, Qatadah, and As-Siddi, Tafakkahun' means "feel sorrow."

They will be feeling grief for what they spent or the sins they have committed in the past (which cost the destruction of their plants).

Al-Kisa'i said, "Tafakkaha is both the synonym and the antonym." The Arabs say Tafakkahtu when they have enjoyed something or felt grief.

Allah the Exalted said next,

أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٤﴾ أَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُرْبَزِنَ ...

Do you not see the water that you drink? Is it you who cause it to come down from Al-Muzn?

Meaning clouds, according to Ibn `Abbas, Mujahid and others.

Allah جَلَّ said, ﴿٤﴾ أَمْ نَحْنُ الْمُنْزِلُونَ

Or are We the Causer of it to come down?

Allah جَلَّ is stating that indeed He is the One Who causes the rain to fall, ... لَنَا شَاءَ جَعَلْنَا أُجَاجًا

(If We willed, We verily could make it salty ;) meaning salty, sour, undrinkable, and unfit for growing plants,

﴿فَلَوْلَا تَشْكُرُونَ﴾ ... why then do you not give thanks?

'Why do you not appreciate the favour Allah does for you by sending down the rain fresh, ready to consume,'

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَّكُمْ مِّنْهُ شَرَابٌ وَّمِنْهُ شَجَرٌ فِيهِ تُسْبِعُونَ
يُنْبِتُ لَكُمْ بِهِ الْزَّعْدَ وَالرِّزْقُونَ وَالنَّخِيلَ وَالْأَعْنَبَ وَمِنْ كُلِّ الشَّمَرَةِ
إِنَّ فِي ذَلِكَ لَا يَهِي لِقَوْمٍ يَتَفَكَّرُونَ ﴿١٦﴾

From it, you drink, and from it (grows) the vegetation on which you send your cattle to pasture. With it, He causes you to grow the crops, the olives, the date palms, the grapes, and every kind of fruit for you. Verily, this is indeed an evident proof and a manifest sign for people who give thought. (16:10-11)

Allah ﷺ said, ﴿أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ﴾

Do you not see the fire, which you kindle. 'And the fire you start with the use of trees,'

﴿أَلَّا تَرَى أَنَّا أَنْشَأْنَا شَجَرَتَهَا أَمْ نَحْنُ الْمُنْشَوْنَ﴾

Are you making the tree thereof to grow, or are We the Grower? Meaning, 'rather, We have made kindling fire possible.'

Allah's statement, ... نَحْنُ جَعَلْنَا هَا تَذَكِّرَةً

We have made it a Reminder. According to Mujahid and Qatadah, "of the Hellfire". Qatadah (RA) said, "We were told that the Messenger of Allah (ﷺ) said,

يَا قَوْمَ نَارٍ كُمْ هَذِهِ الَّتِي تُوقِدُونَ، جُزُءٌ مِّنْ سَبْعِينَ جُزُءًا مِّنْ نَارِ جَهَنَّمِ

O people, this fire of yours that you kindle is but one part out of seventy parts of the fire of Hell.

They said, "O Allah's Messenger (ﷺ)! This fire alone is sufficiently hot."

The Messenger (ﷺ) said,

إِنَّهَا قَدْ ضُرِبَتْ بِالْبَأْعَدِ ضَرْبَتَيْنِ أَوْ مَرَّتَيْنِ حَتَّى يَسْتَنْفَعَ بِهَا بَنُو آدَمَ وَيَدْنُو اِمْنَهَا

It was submerged in the water twice so that the Children of `Adam (AS) would be able to benefit from it and draw closer to it.

This narration from Qatadah (ra), which is Mursal, recorded by Imam Ahmad (ra) in his Musnad from Abu Hurairah (RA), from the Prophet (ﷺ);

إِنَّ نَارَ كُمْ هَذِهِ جُزُءٌ مِّنْ سَبْعِينَ جُزُءًا مِّنْ نَارِ جَهَنَّمَ، وَضُرِبَتْ بِالْبَحْرِ مَرَّتَيْنِ،
وَلَوْلَا ذَلِكَ مَا جَعَلَ اللَّهُ فِيهَا مَنْفَعَةً لَا حَدٌ

Verily, this fire of yours is one part out of seventy parts of the fire of Hell. It was struck twice against the sea, otherwise, Allah would not have made benefit in it for anyone.

Imam Malik (ra) also recorded that Abu Hurairah (RA) said that Allah's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

نَارُ بَنِي آدَمَ الَّتِي يُوقَدُونَ، جُزُءٌ مِّنْ سَبْعِينَ جُزُءًا مِّنْ نَارِ جَهَنَّمَ

The fire that the Children of Adam (AS) kindle is one part out of seventy parts of the fire of Hell.

They said, "O Allah's Messenger (ﷺ)! This fire alone is sufficiently hot."

He (ﷺ) said, إِنَّهَا قَدْ فُصِّلَتْ عَلَيْهَا يَتْسِعَةٌ وَسَتِّينَ جُزُءًا

(The fire of Hell) was made sixty-nine times hotter.

Al-Bukhari collected this Hadith from Malik and Muslims from Abu Az-Zinad.

Allah's statement,

وَمَتَاعًا لِلنَّعْقُوبِينَ..and an article of use for the Muqwin.

Ibn Abbas, Mujahid, Qatadah, Ad-Dahhak, and An-Nadr bin Arabi said, "The meaning of Al-Muqwin is travelers." This is also what Ibn Jarir chose, and he said, "From it comes the saying Aqwat Ad-Dar (the

house has become empty) when its people traveled."

Abdur-Rahman bin Zayd bin Aslam said that here, Al-Muqwi means the hungry.

Layth bin Abi Sulaym reported that Mujahid said about the Ayah,

وَمِنَ الْأَعْلَامِ لِيُقْرَبُ إِلَيْهِنَّ (and an article of use for the Muqwin).

"For those present at their homes and travelers, for every kind of food that requires cooking by fire."

Ibn Abi Najih also reported that Mujahid said,

"For the Muqwin, all people who enjoy (eating food cooked by fire)."

A similar one was mentioned by Ikrimah (RA), and this explanation is more general than the previous one since those who are in their locale and traveling, whether rich or poor, all need fire for cooking, heating, and lighting purposes. Out of Allah's kindness, He has made the quality of kindling fire in some elements, such as stones, that people can use and take in their baggage for their journeys. When a traveler needs fire at his campsite for cooking and heating, he removes these substances and uses them to kindle fire. He feels comfortable beside the fire and can use it for various needs. Allah mentions this favor

specifically in the case of travelers, even though everyone benefits from the fire.

Allah's statement, ﴿فَسُبِّحْ بِإِسْمِ رَبِّكَ الْعَظِيمِ﴾

Then glorify with praises the Name of your Lord, the Greatest.

He meant the One by Whose ability these things opposites were created. He created the fresh, tasty water and had He willed. He would have created it salty like seawater. He also started the fire that burned and made a benefit for the servants, suitable for their livelihood in this life and as a warning and a punishment for them in the Hereafter.

The Explanation of At-Tin and what comes after it

Allah جل جلاله says ﴿وَالثَّيْنَ وَالزَّيْتُونَ﴾

By **At-Tin** and **Az-Zaytun**.

Al-Awfi reported from Ibn Abbas (RA) that what is meant by **At-Tin** is the Masjid of **Nuh** (AS) that was built upon Mount Al-Judi.

Mujahid said, "It is this fig that you have."

وَالزَّيْتُونَ By Az-Zaytun,

Ka`b Al-Ahbar, Qatadah, Ibn Zayd, and others have said, "It is the Masjid of Jerusalem (Bait Al-Maqdus)."

Mujahid and `Ikrimah said, "It is this olive which you press (to extract the oil)."

وَطُورُ سِينِينَ By **Tur Sinin**. Ka`b Al-Ahbar and several others have said, "It is the mountain upon which Allah spoke to Musa."

وَهَذَا الْبَلْدَةُ الْأَمِينَ By this city of security Makkah.

This was said by Ibn `Abbas, Mujahid, `Ikrimah, Al-Hasan, Ibrahim An-Nakhai, Ibn Zayd and Ka`b Al-Ahbar. There is no difference of opinion about this.

Some Imams have said that these are three different places and that Allah sent a Messenger to each of them from the Leading Messengers, who delivered the Great Codes of Law.

- The first place is that of the fig and the olive, which was **Jerusalem**, where Allah sent **`Isa bin Maryam (AS)**.

- The second place is **Mount Sinin**, Mount Sinai, where Allah spoke to **Musa bin `Imran (AS)**.

- The third place is **Makkah**, the city of security where whoever enters is safe. It is also the city in which (The Prophet) **Muhammad** ﷺ was sent.

They said these three places are mentioned at the end of the **Tourat**. The verse says,

- "Allah has **come** from Mount Sinai - meaning the one upon which Allah spoke to **Musa bin `Imran (AS)**;
- and **shined** from **Sa`ir** - meaning the mountain of Jerusalem from which Allah sent **`Isa (AS)**;
- And **appeared** from the mountains of Faran - meaning the mountains of Makkah from which Allah sent (The Prophet) **Muhammad (ﷺ)**."

Thus, He mentioned them to inform about them based on their order of existence in time. This is why He swore by a noble place, then a more dignified place, and then by a place that is nobler than both.

27.0 – Allah جل جلاله is the Sustainer

Allah says in the Qur'an:

وَقَالُوا إِنَّنَا نَتَّبِعُ الْهُدًى مَعَكَ نُتَخَطَّفُ مِنْ أَرْضِنَا أَوَلَمْ نُكِنْ لَهُمْ
حَرَمًا أَمْنًا يُجْبَى إِلَيْهِ ثَمَرُ كُلِّ شَيْءٍ عَرِيزًا مِنْ لَدُنَّا وَلِكُنْ
أَكْثَرُهُمْ لَا يَعْلَمُونَ ۖ 57

They said, if we follow the guidance with you (O Muhammad ﷺ), we will be driven out of our land. Is it not that We have established them in the peaceful Haram (sanctuary) to which the fruits of everything are drawn as a provision from Us? But most of them do not know.

(Surah Al Qasas – 57)

Taif is being mentioned here because there used to be a lot of traffic for fruits, goods, merchandise, etc., from different places. Everything was dragged here, and they were getting sustenance while sitting. But the majority of them were ignorant. That is why they used to remember Rasulullah ﷺ with bad nicknames. (Tafseer Ibn Kathir)

It should be remembered that Allah Ta'ala is the Sustainer of the entire universe. He had written in the destiny of the human being before he was born, the amount of sustenance he would get throughout his life. The important thing is that the sustenance of man seeks man as death seeks man. This means that just

as a person cannot escape death, a person can't die without his sustenance being fulfilled. Allah Ta'ala has not made any hard work or ability condition in the sustenance that Allah has written in the destiny of man. Many people are competent, their sustenance is tight, and many are uneducated, and Allah has given them so much sustenance that they cannot even calculate it themselves. Similarly, many people are very hard working and yet make a living, and many people do nothing and are very financially comfortable. This is the religion of Allah, to whom He gives as much as He wills.

A person cannot eat another person's sustenance or take it away. The sustenance that Allah Almighty has written in one's destiny cannot be lacking in any way, nor can it end, no matter how much a person disobeys Allah Almighty; Allah Almighty gives him all his sustenance in this world. He will be asked about his deeds on the Day of Resurrection and punished accordingly. There are two actions by which a person can increase his sustenance. One act is supplication. By humbly supplicating to Allah Almighty and asking for forgiveness for his sins, Allah Almighty increases his sustenance and bestows blessings. Second, by spending one's wealth in the way of Allah, Allah blesses and increases man's sustenance. Those suffering from scarcity of sustenance should pray to Allah Ta'ala and seek forgiveness. Whatever

sustenance Allah Almighty has given them, spend it according to their ability on the poor and the needy. Allah Almighty will surely increase their sustenance.

The Excuses made by the People of Makkah for not believing and the Refutation of Their Excuses

Allah tells: وَقَالُوا إِنَّنَا نَتَّبِعُ الْهُدَىٰ مَعَكُمْ نُتَخَطَّفُ مِنْ أَرْضِنَا ...

And they say, "If we follow the guidance with you, we will be snatched away from our land."

Allah tells us that this is the excuse that was given by some of the disbelievers for not following proper guidance. They said to the Messenger of Allah (عليه وسلم):

إِنَّنَا نَتَّبِعُ الْهُدَىٰ مَعَكُمْ نُتَخَطَّفُ مِنْ أَرْضِنَا

(If we follow the guidance with you, we would be snatched away from our land),

Meaning, 'We are afraid that if we follow the message of guidance that you have brought and go against the pagan Arab tribes around us, they will seek to do us harm and wage war against us, and they may snatch us away from wherever we may be.'

Allah ﷺ said in response to them ... أَوَلَمْ نُتَكَبَّ لَهُمْ حَرَمًا آمِنًا ... Have We not established for them a secure sanctuary?

They mean that the excuse they give is a lie and false because Allah has put them in a secure city and a venerated sanctuary. Which has been safe from the time it was built -- how could this sanctuary be safe for them when they believed in disbelief and shirk and how could it not be safe for them when they become Muslims and follow the truth?

يُجْبِي إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ ...

Fruits of all kinds are brought from the surrounding regions, At-Taif, and elsewhere.

Similarly, the people of Makkah engaged in trade, and other goods also came to their city.

رُزْقًا مِنْ لَدُنَنَا وَلِكَنَّ أَنْتَرَهُمْ لَا يَعْلَمُونَ ﴿١﴾ ...

A provision from Ourselves, but most of them know not.

- this is why they said what they said.

(Tafseer Ibn Kathir)

One should bear in mind that Allah is the Sustainer of the universe. Before the birth of a human, his destiny and provision were written. The important thing is that the provision one seeks, such as death, finds the person. Just as a human cannot escape from death, he cannot die without thoroughly enjoying his provision. The provision does not depend on any

qualification or skill. Many people are quite capable of these are restricted, and many people are illiterates, and Allah provided them that they cannot account for its blessings. It is Allah's way of giving to anybody.

No one could snatch others' destinies or provisions. He must get how much a person has in his destiny before death. Yes, they will ask about it on the Day of Judgment and get rewards or punishment for good and evil deeds. There are two deeds by which a person can increase their provision. First is prayer, humiliation to Allah, asking for forgiveness of their sins to Allah, and blessing for the rise the provision gives. The second is to spend their wealth in the way of Allah Almighty, who blessed human resources and gave rise to them. People who are suffering hardship must pray before Allah and ask for forgiveness. Any provision that Allah has given them spending on the poor and needy, Allah will undoubtedly increase their provision.

28.0 – Attributes of Allah (ﷻ)

Allah جل جلاله says in the Qur'an:

وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرٍ أَقْلَامٌ وَالْبَحْرُ يَمْدُدُهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ
مَا نَفَدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾

And if all trees that are on the earth were to be pens, and the ocean (converted into ink) is supported by seven seas following it, the words of Allah would not come to an end.

Surely, Allah is Mighty, Wise.

(Luqman – 27)

Allah, Lord of the worlds, expresses His honor, majesty, and glory. He mentions his pure attributes, highest name, and countless words, which no one can count on, cover, or find. Here again, Allah Almighty says that if all the trees on the face of the earth become pens and all the waters of the sea become light, the seven seas are joined with them, and the words of Allah's majesty and attributes are started to be written. So, all these pens will penetrate, will disappear, and all light will disappear.

But the praises of Allah (Wahdahu La Sharik Lahu) will not end. It should not be understood that if there are more than seven seas, it will be enough to write the entire words of Allah Ta'ala. No, this count is to show

excess. It should also not be understood that seven oceans surround the universe. (Tafseer Ibn Kathir)

What is meant by words? Some gentlemen said that it represents the holy attribute of Allah and the speech of the soul, and some gentlemen told the knowledge and powers of Allah. That is, the knowledge and powers of Allah Ta'ala are incalculable. Then, if the knowledge and qualities of Allah Almighty are written with pens, all these pens will penetrate, and the moisture of all the oceans will disappear. However, Allah Almighty's knowledge, qualities, and attributes will still need to be covered. (Anwar Al Bayan)

Allah ﷺ says in the Qur'an!

وَعَلِمَ آدَمَ الْأَنْسَابَ كُلَّهَا

And He taught 'Adam the names, all of all things;
(Surah Al-Baqarah - 31)

All the knowledge of the universe is hidden in Allah's beautiful names. In them, he was given as much knowledge as was necessary for man. In other words, he taught all the good names, but his praise was only as critical as necessary and proper for a man. Man has yet to know the full details of these attributes.

The Words of Allah cannot be counted or exhausted.

Allah ﷺ tells us of His might, pride, majesty, beautiful Names and sublime attributes, and His perfect Words, which no one can encompass. No human knows their essence or nature or how many they are. As the Leader of Mankind and Seal of the Messengers (ﷺ) said:

لَا أُحْمِي شَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْبَيْتَ عَلَى نَفْسِكَ

I cannot praise You enough; You are as You have
praised yourself.

Allah ﷺ says:

And if all the trees on earth were pens and the sea, with seven seas behind it to add to it, the Words of Allah would not be exhausted. This means even if all the trees on earth were made into pens and the sea was made into ink and topped up with seven more like it, and they used to write the Words of Allah showing His might, attributes, and majesty, the pens would break, and the ink would run dry, even if more were brought.

The number seven is used to indicate a significant amount. It is not to be taken literally or to be understood as referring to the seven oceans of the world, as was suggested by those who took this idea

from Israelite stories, which we neither believe nor reject.

As Allah جل جلاله says elsewhere:

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِّكَيْمَتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَيْمَتُ
رَبِّي وَلَوْ جِئْنَا بِيُشْلِهِ مَدَادًا (٤٠)

(Surah Al Kahf – 109)

Say: Though the sea became ink for the Words of my Lord, the sea would be used up before the words of my Lord were exhausted, even though We brought the like thereof to help.

The words بِيُشْلِهِ (like it) do not mean merely another one, but another like it and another and another and another, etc., because there is no limit to the signs and Words of Allah.

Verily, Allah is All-Mighty, All-Wise. This means He is All-Mighty and has subjugated all things to His will, so nothing can prevent what He wills, and none can oppose or put back His decision. He is All-Wise in His creation, commands, Words, actions, Laws, and affairs.

The creation of you all and the resurrection of you all are only as a single person. This means that His creation and rebirth of humankind on the Day of

Resurrection is about His power, like the creation and resurrection of a single soul; all of this is easy for Him.

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ (٤٩)

(Surah Yaa Sen -82)

Verily, His Command, when He intends a thing, is only that He says to it, "Be!" and it is!

وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلْمَحٌ بِالْبَصَرِ (٥٠)

(Surah Al Qamar – 50)

And Our Commandment is but one, as the twinkling of an eye.

This means He only has to command a thing once, and it will happen. There is no need for Him to repeat it or confirm it.

فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ بِالسَّاهِرَةِ (١٣)

(Surah Al Nazeaat: 13 – 14)

But it will be only a single Zajrah [shout (i.e., the second blowing of the Trumpet)]. (13) When behold, they find themselves on the surface of the earth alive after their death, (14)

Verily, Allah is All-Hearer, All-Seer. Just as He hears all they say, He also sees all they do, as if He is hearing and seeing a single soul. His power over all of them is like His power over a single soul, Allah says:

مَا خَلَقْنَاهُمْ وَلَا يَعْشُّنَاهُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ

The creation of you all and the resurrection of you all are only as a single person.

(Tafseer Ibn Kathir)

The Virtue of Hazrat Adam (AS) over the Angels

Allah stated the virtue of Hazrat Adam (AS) above the angels because He taught Hazrat Adam (AS), rather than them, the names of everything. This occurred after they prostrated to him. This discussion precedes that event here, only to show the importance of his position and the absence of the angels' knowledge about creating the Khalifah when asked about it. So, Allah informed the angels that He knows what they do not know, and then He mentioned this to show them Adam's (AS) superiority over them in knowledge.

The names people use, such as human, animal, sky, earth, land, sea, horse, donkey, etc., include the names of the other species."

Ibn Abi Hatim and Ibn Jarir reported that Asim bin Kulayb narrated from Sa`id bin Mabad that

Ibn Abbas (RA) was questioned, (وَعَلِمَ آدَمَ الْأَنْسِيَاءَ كُلَّهَا) And He taught Hazrat Adam (AS) all the names (of

everything) "Did Allah teach him the names of the plate and the pot?" He said, "Yes, and even the terms for breaking wind!"

Allah ﷺ taught Hazrat Adam (AS) the names of everything. Their proper names, their characteristics, and what they do.

In his **Sahih**, Al-Bukhari explained this **Ayah** in the Book of Tafseer with a report from Anas bin Malik (RA) who said that the Messenger of Allah (ﷺ) said,

يَجْتَمِعُ الْمُؤْمِنُونَ يَوْمَ الْقِيَامَةِ فَيَقُولُونَ لَوْ اسْتَشْفَعْنَا إِلَى رَبِّنَا

The believers will gather on the Day of Resurrection and say, 'We should seek a means of intercession with our Lord.'

فَيَأْتُونَ آدَمَ فَيَقُولُونَ: أَنْتَ أَبُو النَّاسِ خَلَقَكَ اللَّهُ بِيَدِهِ وَأَسْجَدَ لَكَ مَلَائِكَتَهُ
وَعَنْكَ أَشْيَاءَ كُلِّ شَيْءٍ، فَأَشْفَعْنَا إِنْدَرِبَكَ حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هَذَا.

They will go to Adam (AS) and say, 'O Adam (AS)! You are the father of all humankind; Allah created you with His Hand, ordered the angels to prostrate for you, and taught you the names of everything. Will you not intercede for us with your Lord so that he relieves us from this gathering place.'

فَيَقُولُ: لَسْتُ هُنَاكُمْ وَيَدُكُّرُ ذَنْبَهُ فَيَسْتَحْبِي الْتُّوا نُوحًا فَإِنَّهُ

أَوْلُ رَسُولٍ بَعَثَهُ اللَّهُ إِلَى أَهْلِ الْأَرْضِ.

Adam (AS) will reply, 'I cannot do what you have asked.' He will have remembered his error and will be embarrassed, saying, 'Go to Nuh (AS), for he is the first of Allah's Messengers (عليه وسلام) whom Allah sent to the people of the earth.'

فَيَأْتُونَهُ . They will go to Nuh and ask him.

فَيَقُولُ: لَسْتُ هُنَاكُمْ وَيَدْكُرُ سُؤَالَهُ رَبِّهِ مَا لَيْسَ لَهُ بِهِ عِلْمٌ فَيَسْتَحْيِي فَيَقُولُ:
أَتُوا خَلِيلَ الرَّحْمَنِ

He will say, 'I cannot do what you have asked.' He will recall asking Allah what he did not know and be embarrassed. He will say, 'Go to **Ibrahim Khalilullah (AS)**'

فَيَأْتُونَهُ فَيَقُولُ: لَسْتُ هُنَاكُمْ فَيَقُولُ: أَتُوا مُوسَى عَبْدَ الْكَلِيلِهِ اللَّهُ
وَأَعْطَاهُ التَّوْرَاةَ.

They will go to Hazrat Ibrahim (AS) and he will also say, 'I cannot do what you have asked.' He will say, 'Go to Musa (AS), a servant to whom Allah spoke directly and gave the **Tawrah**.'

فَيَقُولُ: لَسْتُ هُنَاكُمْ فَيَدْكُرُ قَتْلَ النَّفْسِ بِغَيْرِ نَفْسٍ فَيَسْتَحْيِي مِنْ رَبِّهِ
فَيَقُولُ: أَتُوا عِيسَى عَبْدَ اللَّهِ وَرَسُولَهُ وَكَلِيمَةَ اللَّهِ وَرُوحَهُ ،

Hazrat Musa (AS) will say, 'I cannot do what you have asked.' He will remember that he killed a person without justification and will be embarrassed before his Lord. He will say, 'Go to `Isa (AS), Allah's servant and Messenger and His Word and a spirit of His.'

فَيَأْتُونَهُ فَيَقُولُ: لَسْتُ هُنَاكُمْ أَنْتُوا مُحَمَّدًا عَبْدًا غُفرَانَهُ مَا تَقَدَّمَ
مِنْ ذَنْبِهِ وَمَا تَأْخَرَ.

They will go to Hazrat `Isa (AS), and he will say, 'I will not do what you asked. Go to Muhammad (ﷺ), a servant whose previous and later errors were forgiven.'

فَيَأْتُونِي فَأَنطِلِقُ حَتَّىٰ أَسْتَأْذِنَ عَلَى رَبِّي فَيَأْذُنُ لِي.

They will come to me, and I will go to Allah and seek His permission and He will give me His permission.

فَإِذَا رَأَيْتُ رَبِّي وَقَعْتُ سَاجِدًا فَيَدْعُنِي مَا شَاءَ اللَّهُ

When I gaze at my Lord, I will prostrate myself and Allah will allow me to remain like that as much as He will.

ثُمَّ يُقَالُ: ارْفَعْ رَأْسَكَ وَسَلْ تُعْظِهِ وَقُلْ يُسْمِعْ وَاشْفَعْ تُشَفَّعْ.

Then I will be addressed, 'O Muhammad (ﷺ)! Raise your head; ask, for you will be given what you ask,

and intercede, for your intercession will be accepted.'

فَأَرْفَعْ رَأْسِي فَأَحْمَدُه بِتَحْمِيدِ يُعَلِّمِنِيهِ ثُمَّ أَشْفَعْ فَيُحَدِّي حَدًّا فَأُدْخِلُهُمُ الْجَنَّةَ

I will raise my head, thank, and praise Allah with such praise, as He will inspire me. I will intercede and He will grant me a quantity of people that He will admit into Paradise.

ثُمَّ أَعُوْدُ إِلَيْهِ فَإِذَا رَأَيْتُ رَبِّي مِثْلَهُ ثُمَّ أَشْفَعْ فَيُحَدِّي حَدًّا فَأُدْخِلُهُمُ الْجَنَّةَ

I will go back to Him, and when I see my Lord, I will intercede and He will allow me a quantity that He will admit into Paradise.

ثُمَّ أَعُوْدُ الثَّالِثَةَ ثُمَّ أَعُوْدُ الرَّابِعَةَ

I will do that for a third and then a fourth time.

فَأَقُولُ: مَا بَقِيَ فِي النَّارِ إِلَّا مَنْ حَبَسَهُ الْقُرْآنُ وَجَبَ عَلَيْهِ الْخُلُودُ

I will say, 'There are no more people left in Hell except those whom the Qur'an has incarcerated and have thus acquired eternity in Hell.'

This Hadith collected by Muslim, An-Nasa'i and Ibn Majah.

The reason why we mentioned this **Hadith** here is the Prophet's statement,

فَيَأْتُونَ آدَمَ فَيَقُولُونَ: أَنْتَ أَبُو النَّاسِ خَلَقَكَ اللَّهُ بِيَدِهِ وَأَسْجَدَ لَكَ مَلَائِكَةٌ
وَعَلَيْكَ أَسْمَاءُ كُلِّ شَيْءٍ

They will go to Hazrat Adam (AS) and say, 'O Adam (AS)! You are the father of all humankind, and Allah created you with His Own Hand, ordered the angels to prostrate for you, and taught you the names of everything.

This part of the **Hadith** testifies to Allah teaching Adam (AS) the names of all creatures.

This is why Allah ﷺ said,

ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ ...

Then He showed them to the angels. Meaning the objects or creations.

Abdur-Razzaq (ra) narrated that Muamar said that Qatadah said,

"Allah ﷺ paraded the objects before the angels,

فَقَالَ أَنِسُونِي بِأَسْمَاءِ هُؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١﴾ ...

And said, "Tell Me the names of these if you are truthful"."

Allah's statement means, "tell Me the names of what I paraded before you, O angels who said,

أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الرَّمَاءَ

(Will You place therein those who will make mischief therein and shed blood), (2:30).

You asked, `Are You appointing a **Khalifah** from us or other creations? We praise and glorify You.

Therefore, Allah said, "If you tell the truth, that if I appoint a non-angel Khalifah on the earth, he and his offspring will disobey Me, commit mischief, and shed blood, but if I designate you the Khalifahs you will obey Me, follow My command and honor and glorify Me. However, since you do not know the names of the objects I paraded before you, you have even less knowledge of what will occur on the earth that does not exist yet."

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلِمْنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

They (angels) said, "Glory is to You. We do not know what you have taught us. Verily, it is You, the Knower, the Wise."

Here, the angels praise Allah's holiness and perfection above every deficiency, affirming that no creature could ever acquire any part of Allah's knowledge except by His permission, nor could anyone know anything except what Allah teaches them. This is why they said,

سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلِمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

"Glory is to You. We do not know what you have taught us."

Verily You are the Knower, the Wise) Allah is knowledgeable of everything, Most Wise about His creation. He makes the wisest decisions, teaches, and deprives whom He wills from knowledge. Verily, Allah's wisdom and justice in all matters is perfect.

29.0 - The reward of the believer

Allah جل جلاله says in the Qur'an:

فُطْفَنْهَا دَائِيَّةٌ) كُلُوا وَشَرُبُوا هَنِيْكًا أَسْفَنْتُمْ فِي الْأَيَّامِ الْخَالِيَّةِ (

(Al Haaqah – 23,24)

The fruits in bunches of which will be low and near at hand. (23) Eat and drink at ease for what you have sent on before you in days past! (24)

The fruits in bunches of which will be low and near at hand.

Al-Bara' bin `Azib (RA) said that the fruits of Paradise will be so bent that the people of Paradise will pluck the fruits lying down from their dwellings.

Tibrani (ra) has written that Allah Almighty will grant the Paradise to let such and such a person, who is the son of such and such a person, go to the blissful paradise with high branches and laden with joys. Here, the grace and mercy of Allah Ta'ala is with you.

Allah جل جلاله says in the Qur'an:

أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَنْصُرُكُمْ مِنْ دُونِ الرَّحْمَنِ إِنَّ الْكُفَّارُونَ إِلَّا في

غُرُورٍ ۝ 20 أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ بَلَّ لَجُوْفِي عُنْتُو

وَنُفُورٍ ۝ 21 أَفَمَنْ يُبَشِّرُ مُكِبًّا عَلَيْ وَجْهِهِ أَهْدَى أَمَّنْ يُبَشِّرُ سَوِيًّا عَلَيْ

صِرَاطٍ مُسْتَقِيمٍ ۝ 22 قُلْ هُوَ الَّذِي يَأْنَشَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ

وَالْأَفْدَةُ قَيْلًا مَا تَشْكُرُونَ ۝ 23 قُلْ هُوَ الَّذِي ذَرَ أَكْمَنَ فِي الْأَرْضِ وَإِلَيْهِ

تُحْشَرُونَ ۝ 24 وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَدِيقِينَ ۝ 25

Now, who is there to act as a force for you to help you, except the Rahman? The disbelievers are in nothing but delusion. Or, who is there to give you sustenance if He withholds His sustenance? Still, they persist in rebellion and aversion. Then, is the one who walks falling (frequently) on his face more right or walking correctly on a straight path? Say, He is the One who has originated you and made for your ears, eyes, and hearts. How little you pay gratitude! Say He is the One who has scattered you on the earth, and you will be assembled to Him.

(Surah Al Mulk: 20-25)

وَدَانِيَةً عَلَيْهِمْ فِلْلُهَا وَذُلْلُثٌ قُطْوُفُهَا تَذْلِيلًا

In addition, shades of gardens will be hanging low on them, and their fruits will be placed totally under their command.

(Surah Ad Dehr – 14)

Mujahid said, وَذُلْلُثٌ قُطْوُفُهَا تَذْلِيلًا (And bunches of fruit thereof will hang low within their reach.)

"If he stands, it will rise with him an equal amount; if he sits, it will lower itself so that he can reach it, and if he lies down, it will lower itself for him more so that he can reach it. So this is Allah's statement, تَذْلِيلًا (will hang low within their reach). " Qatadah (ra) said, "No thorn or distance will repel their hands away from it (the fruit)."

The Shade and Fruit Clusters will be nearby.

The shade thereof is close upon them, and bunches of fruit will hang low within their reach. This means the branches will be close to them. Whenever he attempts to get fruit, it will come nearer to him and down from its highest branch as if it hears and obeys.

This is as Allah ﷺ says in another Ayah,

مُتَّكِينَ عَلَىٰ فُرُشٍ بَطَانُهَا مِنْ إِسْتَبْرَقٍ وَجَنَيَ الْجَنَّتَيْنِ دَانٌ ()

Reclining upon the couches lined with silk brocade, and the fruits of the two Gardens will be near at hand.

(Surah Ar Rahman – 54)

وَفَوَّا كَهْ مِنَّا يَشْتَهُونَ O

and fruits of their desire.
(Surah Al Mursalat - 42)

Allah ﷺ says, and fruits, such as they desire. This means they will have whatever they request from other fruits.

لِنُخْرِجَ بِهِ حَبَّاً وَنَبَاتًا ۖ ۱۵ وَجَنَتٌ أَلْفَافًا ۖ ۱۶

So that We bring out there with grain, vegetation,
and thick gardens.
(Surah An Naba: 15,16)

Allah ﷺ said, ' That We may produce, in addition to corn and vegetation and gardens, that are Alfaf. ' This means, ` We may bring out great abundance, goodness, benefit, and blessing through this water.'

حَبَّاً grains, This refers to that which is preserved for (the usage) of humans and cattle.

وَجَنَّاتٍ and vegetation. Meaning vegetables that are eaten fresh.

وَجَنَّاتٍ And gardens. This means gardens of various fruits, differing colors, and different tastes and fragrances, even if gathered at one location on the earth.

This is why Allah says وَجَنَّاتٍ أَلْفَافًا (And gardens that are Alfaf).

Ibn `Abbas (RA) and other said, "Alfaf means gathered."

This is similar to Allah's statement,

وَفِي الْأَرْضِ قِطْعٌ مُتَجَوِّرٌ وَجَنَّاتٌ مِنْ أَعْنَبٍ وَزَعْعَةٌ وَنَخِيلٌ صِنْوَانٌ
وَغَيْرٌ صِنْوَانٌ يُسْقَى بِآبٍ وَاحِدٍ وَنُفَصِّلُ بَعْضَهَا عَلَى بَعْضٍ فِي الْأُكْلِ
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ()

And in the earth are neighboring tracts and gardens of vines, green crops (fields), and date palms, growing into two or three from a single stem root or otherwise (one

stem root for every palm), watered with the same water, yet some of them We make more excellent than others to eat. Verily, in these things, there are Ayat (proofs, evidence, lessons, signs) for the people who understand
(Surah Ar Raad – 4)

(Tafseer Ibn Kathir)

Allah ﷺ says!

أَخْرَجَ مِنْهَا مَاءً هَذَا وَمَرْغَبًا

From it, He brought out its water and its meadows,

(Surah An Nazeaat - 31)

Surah Ha-Mem As-Sajdah mentions that the earth was created before heaven was created, but it was only spread out after heaven was created. This means that He brought out what was in it with forceful action.

This is the meaning of what Ibn `Abbas (RA) and others said, and it was the explanation preferred by Ibn Jarir (RA). Simply fodder forage plants are not all. They are used for food, both men and beasts.

Allah ﷺ says in the Qur'an!

وَزَيْتُونًا وَنَخْلًا ۖ 29 وَحَدَائِقَ غَلِبًا ۖ 30 وَفَاقِهَةٍ وَابَّا ۖ 31
مَنَاعَ الْكُمْ وَلَا نَعَامِكُمْ ۖ 32

and olive and date-palms, and gardens, full of thick trees,
and fruits and fodder, as a benefit for you and your cattle.
(Surah Al Abas: 29-32)

And olives,

It is well known and is a food, just as its juice is. It is eaten for breakfast and used as oil.

﴿... وَنَخْلًا﴾ ... And date palms, It (i.e., its fruit) is eaten as Balah, Busr, Rutab and Tamr, Niya' and Matbukh, all of which are varieties of dates that range from unripe, ripe and dried in their textures.

Its juice is also extracted to make pulpy fruit drinks and vinegar.

﴿... وَحَدَائِقُ غُلْبًا﴾ And Ghurb Hada'iq, Meaning, gardens.

Al-Hasan (ra) and Qatadah (ra) both said, "Ghurb are gardens of date palms that are thick and handsome."

Ibn Abbas (RA) and Mujahid (ra) both said, "It means everything that is gathered and collected."

Allah ﷺ said, ﴿... وَفَاكِيْهَةٌ وَأَبْيَانٌ﴾ And fruits (Fakihah) and herbage (Abb). Fakihah includes every type of fruit.

Ibn Abbas (RA) said,

- "Al-Fakihah is everything that is eaten ripe, and
- Al-Abb is what the earth grows that is eaten by grazing animals, not people."

In one narration reported from him, he said,

"It is the grass for the livestock animals."

Abu `Ubayd Al-Qasim bin Sallam reported from Ibrahim At-Tammi that he said,

"Abu Bakr As-Siddiq (RA) was asked about Allah's statement وَفَكِهَةٌ وَأَبْأَابٌ (And fruits (Fakihah) and herbage (Abb)). and he said,

'What sky would shade me and what earth would carry me if I said about the Book of Allah that I did not know of.' "

About what Ibn Jarir (ra) recorded from Anas (RA), he said,

"Umar bin Al-Khattab (RA) recited وَتَوَلَّ عَبْسٍ then when he reached this Ayah وَفَكِهَةٌ وَأَبْأَابٌ (And fruits (Fakihah) and herbage (Abb).) He said,

'We already know what Al-Fakihah is, but what is Al-Abb?' Then he said,

'By your life, O Ibn Al-Khattab (RA), this is something over burdensome (i.e., unnecessary to ask about).'"

This report has an authentic chain of narration. More than one person has narrated it from Anas (RA).

The meaning of the narration is that Hazrat Umar (RA) wanted to know how it looks, its type, and its exact description because he (Umar) and everyone who reads this Ayah knows that it is one of the plants that grows from the earth.

This is clear due to the Allah's saying,

وَفَكِهَةٌ وَأَبْأَابٌ وَحَدَّ أَيْقَنَ غُلْبًا وَزَيْتُونًا وَنَخْلًا وَعِنْبًا وَقَضْبًا فَأَنْبَتَنَا فِيهَا حَبَّاً

We cause the Habb to grow therein, as well as grapes, Qadib, olives, date palms, Ghulb Hada'iq, fruits (Fakihah) , and herbage (Abb).

And then He says, ﴿مَتَاعًا لَّكُمْ وَلَا نَعِمْكُمْ﴾

A provision and benefit for you and your cattle.
This means livelihood for you and your cattle until
the (coming of) the Day of Judgement.

Allah ﷺ says is in another place!

﴿وَالَّذِي أَخْرَجَ الْمَرْعَى ۝ إِفَجَعَهُ غَثَاءً أَحْوَى ۝﴾

and who brought forth pasturage, then turned it into a
blackening stubble.
(Surah Al Aala: 4-5)

Concerning Allah's statement, And Who brings out
the pasture and makes it dark stubble. This means all
types of vegetation and crops.

Ibn `Abbas (RA) said, "Dried up and altered."

Mujahid, Qatadah, and Ibn Zayd made similar
statements.

Human cattle and other animals eat this fodder to
gain strength and energy and then serve humans.
When the cattle eat the fodder, what is left turns
black and becomes garbage. Allah Ta'ala always
marks both the good and the bad aspects in His
statement so that the wise can take advice and
lessons from it.

No One will help You, and No One can grant Sustenance, except for Allah

Allah ﷺ addresses the idolaters who worship others besides Him, seeking help and sustenance from them. Allah ﷺ rebukes them for what they believe, and He informs them that they will not attain that which they hope for.

Allah ﷺ says, who is it besides the Most Gracious that can be an army to you to help?

Meaning there is no protector or helper for you besides Him. This is the reason that Allah says! The disbelievers are in nothing but delusion.

Then Allah ﷺ says, who is it that can provide for you if He should withhold His provision?

Meaning, who can provide for you if Allah ﷺ cuts off your sustenance? No one gives, withholds, creates, delivers, and helps other than Allah ﷺ alone, Who has no partner. This proves that they know this, yet they still worship others besides Him.

Thus, Allah ﷺ says, nay, but they continue to be in pride and flee. This means that they persist in their transgression, lying, and misguidance. They continue in abstinence, arrogance, and running away from the truth. They do not listen to it, nor do they follow it.

The Parable of the Disbeliever and the Believer

Then Allah ﷺ says, is he who walks prone on his face, more rightly guided, or he who walks upright on a straight path?

This is a parable that Allah made of the believer and the disbeliever. So, the condition of the disbeliever is like one who walks prone on his face. This is like a person walking bent over on his face (with his head down) instead of walking upright. This person needs to find out where he is going or how. Instead, he is lost, astray, and confused. Is this person more guided, or is he who walks upright?

(أَمْ يَعْلَمُ مَسْطَقِي سَوِيًّا)

he who stands erect on a straight path

(عَلَى صِرَاطٍ مُّسْتَقِيمٍ) This means that this person who walks upright is on a clear path, and he is straight within himself while his path is straight.

This is their likeness in this world, and their likeness will be the same in the Hereafter. So, the believer will be gathered (on the Day of Judgement), walking upright upon the straight path, and the vast and spacious Paradise will be opened up for him. However, the disbeliever will be gathered, walking down on his face to the Hellfire.

أَخْشُرُوا الَّذِينَ كَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ () مِنْ دُونِ اللَّهِ
فَأَهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ ()

(Surah Al Safat: 22 – 23)

It will be said to the angels): "Assemble those who did wrong, together with their companions (from the devils) and what they used to worship (22) "Instead of Allah, and lead them on to the way of flaming Fire (Hell); (23)

"Companions" here means those like them.

Imam Ahmad (ra) recorded from Anas bin Malik (RA) that it was said, "O Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)! How will the people be gathered on their faces?" So, the Prophet (ﷺ) replied.

Is not He who made them walk on their legs able to make them walk on their faces". This Hadith is also recorded in the Two Sahihs.

Allah's Power to create and it being Evidence of the Final Abode

Allah ﷺ says, say it is He Who has made you,

Meaning that He initiated your creation after you were not worth mentioning (i.e., nothing).

Then He says, and endowed you with hearing, seeing, and hearts. Little thanks you give.

He was meaning, intellect, and powers of reasoning. How little you use these abilities that Allah ﷺ has blessed you with to obey Him, act according to His commandments, and avoid His prohibitions.

Say, "It is He Who has created you on the earth..." and to He ﷺ shall you be gathered.

He meant that He has spread and distributed you throughout the various regions and areas of the earth with your differing languages, colors, shapes, appearances, and forms.

And to He ﷺ shall you be gathered.

This means you will all come together after this separation and division. He will gather you all just as He separated you and bring you back again just as He originated you.

Then, while informing of the disbelievers who reject the final return and doubt concerning its natural occurrence, Allah said!

They say, "When will this promise come to pass if you tell the truth."

Meaning, 'When will this gathering after separation that you are informing us of occur?'.

30.0 - The trees mentioned in the Quran

30.1- Tree of Heaven: Tuba

﴿الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبٰ لَهُمْ وَحُسْنُ مَكَابِ﴾

Qazi Sanaullah Panipati (ra) says, in his *Tafsir al-Mazhari*, about the tree of Paradise:

Ubaid bin Umayr (RA) said that there is a tree in the paradise house of Rasulullah (ﷺ) inside the Garden of Eden, the branches of which will shade the house and upper room of every (believer in Paradise). Every color except black, every flower, and every fruit in this tree has been created by Allah Almighty—two springs issued from its root, one of camphor and the other of Salsabeel.

Muqatil (ra) said that a group overshadows each address, and an angel glorifies Allah differently at each address.

Ahmad, Ibn Habban, Tibrani, Ibn Mardawiyah, and Bayhaqi have quoted the statement of Hazrat Utbah bin Abdullah Salmi (RA) that a person said! O the Messenger of Allah ﷺ will have fruits in Paradise. He (ﷺ) Said! Yes. There will be a tree, Toba, by Firdaus (perhaps by being in accordance, it will cover the entire Paradise). The questioner said it may be similar to a tree of our land. He said, "You have no resemblance to any tree on this earth." Have you

seen Syria? The questioner replied no. In Syria, a tree bears some resemblance to the Toba. This tree is called a walnut tree. It has a trunk, and its branches spread upwards. The questioner asked how big he would be. Spoke! If you take the herd of camels of your family and go around it, even if you grow old and fall, its root cycle will not be completed. The questionnaire was submitted! Will there be grapes in it? He said yes. How immense will their happiness be? He said that the flight speed of a large crow is equal to one month. How big will one grain of it be? Spoke! Has your father slaughtered a big goat? Said yes. Take off its skin and give it to your mother. Tell her to tan it and make a big drum in which we will water our animals. The questioner said (He understood that) one grain of it would fill my and my family's stomach. He said yes, and so did all your family.

Hazrat Abu Saeed Al-Khudri (RA) narrated that a person asked the Messenger of Allah (ﷺ) what is Tuba. Spoke! There is a tree in Paradise whose spread is equal to the distance of a hundred years. The clothes of the people of Jannah will come out of his robes. (Narrated by Ibn Habban)

Mu'awiyah bin Qurrah (ra) narrated his father's narration that the Tuba is a tree that Allah Ta'ala planted with His hand and breathed into it with His

Spirit. Clothes and ornaments will be produced from this tree, and its branches will be seen from outside the paradise.

Baghwi (ra) has quoted the saying of Hazrat Abu Hurairah (RA) that there is a tree in Paradise under which a horseman walks for a hundred years; even then, he will not be able to leave its shade. If you want proof, ask

وَظِلٌّ مَمْدُودٌ (long and extended shadows)

(Surah al-Waqiyah. 30) (Agreed upon).

After narrating this, Imam Ahmad (ra) exaggerated that its leaves would cover heaven.

Nahed Bin Siri (ra) in Al-Zahed, Baghwi (ra) in the Tafsir further explained that when the news of this statement reached Ka'b (ra), he said, 'This is the truth, Wa-Allah who revealed the Torah to Hazrat Musa (AS) and on (The Prophet) Muhammad (ﷺ) the Quran was revealed. If a person riding a three-year-old or four-year-old camel circumambulates the trunk of a cross tree, he will not be able to complete the circumambulation until he becomes old and falls dead. Allah Ta'ala has sown it Himself and breathed His Spirit into it. Its branches will be visible outside Paradise (i.e., its shadow over Paradise). Every stream of Paradise flows from the root of this tree.'

Hazrat Abu Hurairah (RA) said there is a tree in Paradise called Tuba. Allah will say to him, "Whatever my servant wants, then he should be surprised and let it come out of him." As the servant of heaven orders, the tree will split open, and a horse will come out of it along with the saddle, bridle, and all the equipment according to the servant's desire. According to the servant's desire, the camels have their saddle, nickels, and so on, which will be exported along with the goods. Clothes will also grow from this tree.

(Narrated by al-Baghwi and Ibn al-Duniya)

Ibn Mubarak (ra) and Ibn Jarir (ra) have quoted Shahr bin Haushab (ra) as saying that the Tuba is a tree inside Paradise. Every tree of Paradise is born from Him. Its branches will be visible from beyond the borders of Paradise.

Hazrat Mu'tab bin Sami (ra) writes in the context of Ayat-e-Kareema طُنْبِيَ لَهُمْ حُسْنَ مَأْب that Tuba is a heavenly tree shaded in every house of Paradise. Its branches will be covered with colorful flowers, and birds will sit on them like Bakhti camels. When Heavenly calls a bird desiring food, it will come to its table. That person will eat a portion of it according to his desire. The rest will become a bird and fly away.

(Tanbiya-tul-Ghafilin)

(For those who believed and worked righteousness, Tuba is a beautiful place of (final) return.) `Ali bin Abi Talhah (ra) reported that Ibn `Abbas (RA) said that Tuba means "Happiness and comfort or refreshment of the eye." `Ikrimah (RA) said that Tuba means, "How excellent is what they earned," while Ad-Dahhak (ra) said, "A joy for them." Furthermore, Ibrahim An-Nakhai (ra) said that Tuba means "Better for them," while Qatadah (ra) said that it is an Arabic word that means, 'you have earned a good thing.' In another narration, Qatadah (ra) said that 'Tuba for them' means, "It is excellent for them."

And a beautiful place of return and final destination. These meanings for Tuba are all synonymous and they do not contradict one another. Imam Ahmad (ra) recorded that Abu Sa'id Al-Khudri (RA) said that a man asked, "O Allah's Messenger (ﷺ)! Tuba is for those who saw you and believed in you!" The Prophet ﷺ said,

«طُوبَى لِمَنْ رَأَيَ وَآمَنَ بِي، وَطُوبَى ثُمَّ طُوبَى لِمَنْ آمَنَ بِي وَلَمْ يَرَنِي»

(Tuba is for he who saw me and believed in me. Tuba, and another Tuba, and another Tuba for he who believed in me, but did not see me.) A man asked, "What is Tuba" The Prophet ﷺ said,

«شَجَرَةٌ فِي الْجَنَّةِ مَسِيرَتُهَا مِائَةُ عَامٍ تَيَابُ أَهْلِ الْجَنَّةِ تَخُرُّجُ مِنْ أَكْنَامِهَا»

(A tree in Paradise whose width is a hundred years, and the clothes of the people of Paradise are taken from its bark.) Al-Bukhari and Muslim recorded that Sahel bin Sa`d (RA) said that the Messenger of Allah (صلی اللہ علیہ وسلم) said,

«إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةً عَامٍ لَا يَقْطُعُهَا»

(There is a tree in Paradise, if a rider travels in its shade for one hundred years, he would not be able to cross it.) An-Nu`man bin Abi `Ayyash Az-Zuraqi (ra) added, "Abu Sa`id Al-Khudri (RA) narrated to me that the Prophet (صلی اللہ علیہ وسلم) said,

«إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ الْجَوَادُ الْمُضَرَّ السَّرِيعُ

مِائَةً عَامٍ مَا يَقْطُعُهَا»

(There is a tree in Paradise, if a rider travels in its shade on a fast, sleek horse for one hundred years, he would not be able to cross it.)" In his Sahih, Imam Muslim (ra) recorded that Abu Dhar (RA) narrated that the Messenger of Allah (صلی اللہ علیہ وسلم) said that Allah the Exalted and Most Honoured said,

«يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ
فَسَأَلُوكُمْ فَأَعْطِيَتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا إِلَّا كَمَا
يَنْقُصُ الْمِحِيطُ إِذَا دَخَلَ فِي الْبَحْرِ»

(O My slaves! If the first and the last among you, humankind and Jinn among you, stood in one spot and asked Me, and I gave each person what he asked, it will not decrease from My dominion, except what the needle reduces (or carries) when entered into the sea.)

Khalid bin Maddan (RA) said, "There is a tree in Paradise called Tuba that has breasts that nurse the children of the people of Paradise. Verily, the miscarriage of a woman will be swimming in one of the rivers of Paradise until the Day of Resurrection commences, when he will be gathered with people while forty years of age." Ibn Abi Hatim (ra) collected this statement.

كَذِلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَّةٌ لَتَشْتُرُ عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكُمْ
وَهُمْ يَكُفُّرُونَ بِالرَّحْمَنِ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكُّدُتْ وَإِلَيْهِ مَتَابٌ

Thus, have We sent you to a community before whom other communities have passed away so that you might recite unto them that We have revealed to you, while they disbelieve in the Most Gracious (Allah). Say: "He is my Lord! None has the right to be worshipped but He! In Him is my trust, and to Him I turn.")

The Tree of Tuba in Paradise:

Abu Hurairah (RA) narrated that the Prophet (ﷺ) said: "In Paradise, there is a tree in whose shade a rider could travel for a hundred years without crossing it. Recite, if you wish: 'In shade long-extended' [al-Waqiyah 56:30]."
(Al-Bukhari,4502)

The Prophet (ﷺ) said: 'Tuba is a tree in Paradise, one hundred years big. The clothes of the people of Paradise are made from its calyces (the outer casing of its flowers)."

(Reported by Ibn Habban; see also Sahih al-Jami, 3918)

30.2 - Trees of Heaven: Afnan

ذَوَاتٌ آفَنَانٌ ۝ 48 فِيَّ الْأَعْرِكُمَا تُكَذِّبُنِ ۚ 49

Both have branches. So, which of the bounties of
Your Lord, will you deny.
(Surah Ar Rahman – 48,49)

These will be the trees of Paradise with many branches. There will be very dense trees. The branches will be green, which will be nice and spread out. And when the branches are well spread, they will be green and rich, too. They will have various colors that will present a beautiful look. There will also be countless fruits in it, whose taste and freshness will never diminish or disappear. A tree will have fruits of different flavors and aromas. Its shade will be delightful, spacious, and satisfying. These trees will be spread throughout Paradise. Heavenly will be enjoying its shade and fruits there. From this, you will get fruits and flowers according to your desire. Its branches will be so intertwined that no one can see across it. But the Heavenly will find immense peace under it, and there will be no panic.

30.3 - Olive

Allah جل جلاله says in the Qur'an:

فَأَنْشَأْنَا لَكُمْ بِهِ جَنْتٍ مِّنْ نَّجِيلٍ وَأَعْنَابٍ لَكُمْ فِيهَا فَوَالْهُ كَثِيرٌ^{١٩}
وَمِنْهَا تَأْكُونُ ٢٠ وَشَجَرَةٌ تَخْرُجُ مِنْ طُورِ سِينَاءَ تَنْبُتُ
بِالدُّهْنِ وَصَبْغٍ لِلْأَكْلِينَ ٢٠

Then We brought forth for you, in addition to that, gardens of date palms and grapes, wherein there much fruit for you, and of which you eat. (19) And a tree (olive) that springs forth from Mount Sinai that grows (produces) oil, and (it is a) relish for the eaters. (20)

(Surah Al Mominun: 19-20)

Allah Ta'ala mentioned the olive tree and also said Sinai. Sinai is the mountain Allah spoke to Hazrat Musa (AS) about, with other hills around it. It is called a mountain that is green and full of trees. Otherwise, it will be called Jabal. Therefore, the olive tree that grows in Sinai produces oil that serves as a curry for those who eat it. Most of the olives are made in the area around the Mediterranean Sea. Its unique feature is that this tree can live up to one and a half to two thousand years old. Seeing the spread and height of some trees in Palestine, one feels that they may be from the time of Jesus (AS).

Allah ﷺ says (interpretation of the meaning):

يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةً وَلَا غَرْبِيَّةً يُكَادُ زَيْتُهَا
يُضِيءُ وَأَنَّ لَمْ تَسْسَدْ نَارٌ

It is lit by (the oil of) a blessed tree, the olive, which is neither eastern nor western. Its oil is about to emit light even though the fire has not touched it.

(Surah Al Noor - 35)

...يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ... Lit from a blessed tree,

This means it is derived from olive oil and a blessed tree. An olive refers to the sacred tree mentioned previously. It is not in the eastern part of the land, so it does not get any sun in the first part of the day, nor is it in the western part, so it is shaded from the sun before sunset. But it is in a central position where it gets sun from the beginning of the day until the end, so its oil is good, pure, and shining.

Ibn Abi Hatim (ra) recorded that Ibn Abbas (RA) commented on ”زَيْتُونَةٍ لَا شَرْقِيَّةً وَلَا غَرْبِيَّةً“ This is a tree in the desert which is not shaded by any other tree or mountain or cave, nothing covers it, and this is best for its oil."

Mujahid commented on لَا شَرْقِيَّةً وَلَا غَرْبِيَّةً (neither of the east nor of the west) saying;

"It is not in the east where it will get no sun when the sun sets, nor is it in the west where it will get no sun when the sun rises, but it is in a position where it will get sun both at sunrise and sunset."

Sa`id bin Jubayr (RA) commented:

رَيْتُونِي لَا شَرْقِيَّةٌ وَلَا غَرْبِيَّةٌ يَكُادُ زَيْتُهَا يُضِيءُ ...

An olive, neither of the east nor the west, whose oil would almost glow forth (of itself),

"This is the best kind of oil. When the sun rises, it reaches the tree from the east, and when it sets, it reaches it from the west, so the sun reaches it morning and evening, so it is not counted as being in the east or the west."

يَكُادُ زَيْتُهَا يُضِيءُ وَلَمْ تَسْسُنْهُ نَارٌ ...

Whose oil would almost glow forth (of itself), though no fire touched it.

Abdur-Rahman bin Zayd bin Aslam (ra) said: (this means) because the oil is shining.

It came in hadith, put the olive oil on the body and eat. It is produced from the auspicious tree. Allah vowed that. It has numerous benefits. Olive is found in large quantities in Syria.

(Musnad Ahmad)

And a tree that springs forth from Tur Sinai Means the olive tree. Tur means a mountain.

Some scholars said, "It is called Tur if there are trees on it, and if it is bare, it is called Jabal, not Tur." And Allah knows best.

Mount Sinai is the same as Tur-e-Sinin. It is the mountain on which Allah spoke to Hazrat Musa bin Imran (AS), and olive trees grow in the surrounding mountains.

That grows oil. Some scholars think it (linguistically) means that it brings forth oil. Others say it (linguistically) means, "Comes forth with oil."

Allah ﷺ said, and relish, for the eaters.

According to Qatadah (ra), "meaning is a condiment." This means it contains a beneficial oil and condiment.

Abd bin Humaid (ra) recorded in his Musnad and Tafseer from Hazrat Umar (RA) that the Messenger of Allah ﷺ said:

اُتْشِدِمُوا بِالزَّيْتِ وَادْهِنُوا بِهِ فَإِنَّهُ يَخْرُجُ مِنْ شَجَرَةٍ مُبَارَكَةٍ

Eat (olive) oil as a condiment and apply it as oil, for it comes from a blessed tree. At-Tirmidhi and Ibn-

Majah recorded it. The blessed olive trees the purity of which Allah set forth as a parable.

يُنِيبُ لَكُمْ بِهِ الْزَّعْدُ وَالْزَّيْتُونَ وَالنَّخِيلُ وَالْأَعْنَابُ وَمِن كُلِّ الشَّرَابِ
إِنَّ فِي ذَلِكَ لَايَةً لِّقَوْمٍ يَتَفَكَّرُونَ (١)

(Surah Al Nahel – 11)

With it, He causes you to grow the crops, the olives, the date palms, the grapes, and every kind of fruit for you. Verily! This is indeed an evident proof and a manifest sign for people who give thought.

Ripe olive juice is delicious and refined. Oil from semi-ripe olives is cold-dried. Red olives are intermediate between the two. Black olives are warming. Olive oil is valid in all types of poisoning. It is handy and expels stomach bugs. Old olive oil is boiling in effect. The use of olives makes the skin soft and supple. It prevents hair graying. Olive salt water contains boils in the burnt area. It strengthens gums. Doctors have described countless benefits of olives.

Olives

Olives are one of the world's most widely enjoyed foods. Technically classified as fruits of the *Olea europaea* tree (a fantastic tree that typically lives for hundreds of years), we commonly think about olives not as fruit but as a zesty vegetable that can be

added are harvested in September but available year-round to make a spicy addition to salads, meat and poultry dishes and, of course, pizza.

Olives are too bitter to be eaten right off the tree and must be cured to reduce their intrinsic bitterness. Processing methods vary with the olive variety, the region where they are cultivated, and the desired taste, texture, and color. Some olives are picked unripe, while others are allowed to ripen on the tree entirely. The color of an olive is not necessarily related to its state of maturity. Many olives start green and turn black when fully ripe. However, some olives start green and remain green when fully mature, while others start black and stay black. In the United States, where most olives come from California, olives are typically green, picked in an unripe state, lye-cured, and then exposed to air to trigger oxidation and convert to a black outer color. Water curing, brine curing, and lye curing are the most common treatment processes for olives, and each of these treatments can affect the color and composition of the olives.

What is New and Beneficial about Olives?

Dozens of health-protective nutrients have been identified in olives, and recent studies have taken a

very close look at olive varieties, olive processing, and changes in olive nutrients. The overall conclusion from these studies is exciting for anyone who loves olives of all varieties. Greek-style black olives, Spanish-style green olives, Kalamata-style olives, and many different methods of olive preparation provide us with valuable amounts of many additional antioxidant and anti-inflammatory nutrients. While there are trade-offs that occur during olive ripening and olive curing—for example, decreased oleuropein with advanced stages of ripening yet increased amounts of anthocyanins—it's impossible to rule out any single type of olive as being unworthy of consideration as a uniquely health-supportive food, particularly in terms of antioxidant and anti-inflammatory benefits.

Hydroxytyrosol, an olive phytonutrient that has long been linked to cancer prevention, is now regarded as having the potential to help us prevent bone loss. Several recent laboratory animal studies have found increased depositing of calcium in bone and decreased loss of total bone mass following consumption of this olive phytonutrient (as well as oleuropein, another key phytonutrient found in olives). These findings are fascinating since consumption of a Mediterranean Diet has long been associated with a decreased risk of osteoporosis, and olives often find themselves on center stage in Mediterranean Diet studies.

In traditional herbal medicine, preparations from olives and olive leaves have often been used to treat inflammatory problems, including allergy-related inflammation. New research may help explain how olives work to provide us with anti-inflammatory benefits, especially during circumstances involving allergies. Olive extracts have now been shown to function as anti-histamines at a cellular level. By blocking special histamine receptors (H1 receptors), unique components in olive extracts may help lessen a cell's histamine response. Because histamine is a molecule that can be overproduced in allergy-related conditions and a crucial player in the inflammatory process, the anti-inflammatory benefits we get from olives likely involve this anti-histamine pathway. Olives will also be a unique part of an overall anti-allergenic diet.

Health Benefits

While commonly recognized as a high-fat food (about 80-85% of the calories in olives come from fat), olives are not always appreciated for the type of fat they contain. Olives are unusual in their fat quality because they provide almost three-quarters of their fat as oleic acid, a monounsaturated fatty acid. (They also offer a small amount of the essential fatty acid called linoleic acid and a minimal amount of alpha-linolenic acid, an omega-3 fatty acid.) The

high monounsaturated fat content of olives has been associated with a reduced risk of cardiovascular disease. When diets low in monounsaturated fat are altered to increase the monounsaturated fat content (without becoming too high in total fat), research study participants typically experience a decrease in their blood cholesterol, LDL cholesterol, and LDL: HDL ratio. All of these changes lower our risk of heart disease.

Recent research studies have also shown that the monounsaturated fat found in olives (and olive oil) can help to decrease blood pressure. Once absorbed into the body and transported to our cells, the oleic acid found in olives can change signaling patterns at a cell membrane level (specifically, altering G-protein-associated cascades)—these changes at a cell membrane level result in decreased blood pressure.

Olives are nothing short of astounding in terms of their phytonutrient content. Few high-fat foods offer diverse antioxidant and anti-inflammatory nutrients, some unique to olives.

Given this phytonutrient richness, it is unsurprising that olives have documented health benefits that extend to most of our body systems. Olive benefits have been demonstrated for the cardiovascular system, respiratory system, nervous system, musculoskeletal

system, immune system, inflammatory system, and digestive system. Many of these diverse systems' benefits are related to two underlying health-support aspects of olives: their unusual antioxidant and anti-inflammatory nutrients. This Health Benefits section will focus on olives' antioxidant and anti-inflammatory properties and some anti-cancer benefits that seem especially important concerning this food.

Antioxidant Benefits

The vast majority of olives' phytonutrients listed at the beginning of this section function as antioxidants and help us avoid unwanted problems due to oxidative stress. "Oxidative stress" is a situation in which our cells are insufficiently protected from potential oxygen damage, and oxidative stress can often be related to an insufficient supply of antioxidant nutrients. Olives are a good source of the antioxidant vitamin E and contain small amounts of antioxidant minerals like selenium and zinc. However, the phytonutrient content of olives makes them unique as an antioxidant-rich food.

Oleuropein is the best-studied antioxidant phytonutrient found in olives. It is found exclusively in olives and has been shown to function as an antioxidant nutrient in various ways. Intake of

oleuropein has been shown to decrease the oxidation of LDL cholesterol, scavenge nitric oxide (a reactive oxygen-containing molecule), lower several oxidative stress markers, and help protect nerve cells from oxygen-related damage.

One recent study that caught our attention has shown the ability of olives to increase blood levels of glutathione (one of the body's premier antioxidant nutrients). In an exciting research twist, study participants were not given fresh olives to eat but the pulpy residue from olives that had been previously milled to produce olive oil. Consumption of this olive pulp was associated with significantly increased glutathione levels in the participants' blood and improved antioxidant capacity.

Interestingly, there may be common trade-offs made in the levels of different olive antioxidants during the maturation of olives on the tree. For example, the vitamin E content of olives may increase during early ripening when the total phenolic antioxidants in olives are slightly decreasing. Later on, in the maturation process, these trends may be reversed.

Anti-Inflammatory Benefits

In addition to their function as antioxidants, many of the phytonutrients found in olives have well-

documented anti-inflammatory properties. Extracts from whole olives have been shown to function as antihistamines at a cellular level. By blocking special histamine receptors (called H1 receptors), unique components in whole olive extracts help to provide us with anti-inflammatory benefits. In addition to their antihistamine properties, whole olive extracts have also been shown to lower the risk of unwanted inflammation by reducing leukotriene B4 (LTB4) levels, a ubiquitous pro-inflammatory messaging molecule. Oleuropein—one of the unique phytonutrients found in olives—has been shown to decrease the activity of inducible nitric oxide synthase (iNOS). iNOS is an enzyme that is over-active and has been associated with unwanted inflammation. Taken as a group, these research findings point to olives as a uniquely anti-inflammatory food.

The anti-inflammatory benefits of olives have been given special attention to cardiovascular health. Olive polyphenols have been determined to lower C-reactive protein (CRP) blood levels in heart patients. CRP is a widely used blood measurement for assessing the likelihood of unwanted inflammation. Olive polyphenols have also been found to reduce activity in a metabolic pathway called the arachidonic acid pathway, which is central for mobilizing inflammatory processes.

Anti-Cancer Benefits

Olives' antioxidant and anti-inflammatory properties make them natural for protection against cancer because chronic oxidative stress and chronic inflammation can be critical factors in cancer development. If oxidative stress (damage to cell structure and cell function by overly reactive oxygen-containing molecules) and chronic excessive inflammation overwhelm our cells, our cell cancer risk increases. Olives can help us avoid this dangerous combination of chronic oxidative stress and chronic inflammation by providing rich antioxidant and anti-inflammatory nutrients.

Research on whole olives and cancer has often focused on two cancer types: breast cancer and stomach (gastric) cancer. In the case of breast cancer, special attention has been paid to the triterpene phytonutrients in olives, including erythroid, uvaol, and oleanolic acid. These olive phytonutrients have been shown to help interrupt the life cycle of breast cancer cells. Interruption of cell cycles has also been shown in the case of gastric cancer, but with this second type of cancer, the exact olive phytonutrients involved are less clear.

One of the mechanisms linking olive intake to cancer protection may involve our genes. Antioxidant phytonutrients in olives may uniquely protect DNA

(deoxyribonucleic acids)—the key chemical component of genetic material in our cells—from oxygen damage. DNA protection from unwanted oxidative stress means better cell function in a wide variety of ways and provides cells with a decreased risk of cancer development.

Description

From a botanical standpoint, olives belong to an exceptional group of fruits called drupes. Drupes are fruits with a pit or a more significant fleshy portion called the pericarp surrounding stone at their core and this pit. Other typical drupes in diets worldwide include mango, cherry, peach, plum, apricot, nectarine, almond, and pistachio.

There are hundreds of olive tree varieties, but they all belong in the same scientific category of *Olea European*. "Olea" is the Latin word for "oil" and reflects the high oil content of this food. Olive trees are native to the Mediterranean and different parts of Asia and Africa. Their Mediterranean origins are highlighted in their species name, euro-pea, since countries bordering the north shore of the Mediterranean Sea are typically considered parts of southern Europe. Olive trees can have remarkable longevity. Most live to an age of several hundred years; in at least one

case, a carbon-dated world record for an olive tree stands at 2,000 years! Although olive trees may produce more olives in lowland terrain, they are comfortable growing in mountainous, rocky conditions and often thrive along the hillsides of Spain, Italy, and Greece.

Olives come in many different varieties. In the United States, five varieties account for most commercial production. These varieties are Manzanillo, Sevillano, Mission, Ascolano, and Barouni, and all are grown almost exclusively in California. Picholine and Rubra are two additional varieties produced in California in smaller amounts.

Kalamata olives are one olive variety that deserves special mention. Authentic Kalamata olives come from Kalamon olive trees in southern Greece and get their name from Kalamata, their city of origin. European Union (EU) law provides Kalamata olives with Protected Geographical Status and Protected Designation of Origin. It does not allow product labeling as "Kalamata" unless the olives come from this area. However, outside the European Union countries, there are no binding legal standards for labeling Kalamata olives. In the U.S., many canned and jarred olives are called "Kalamata-style" or "Kalamata-type" olives. These olives are not authentic Kalamata olives grown in the Kalamata area of southern Greece. Genuine Kalamata olives are

usually allowed to ripen fully before harvest. Different methods of curing can be used during the production of Kalamata olives. Some Greek producers use dry curing as a method of choice. In dry curing, olives are covered directly in salt rather than soaked in brine (a concentrated salt liquid). Dry curing is often used for olives that will be stored for extended periods, and their wrinkly skin can often identify Kalamata olives that have been dry-cured. Dry-cured Kalamata olives are eventually packaged in olive oil or olive oil/vinegar combinations to which other seasonings are sometimes added. Kalamata olives can also be cured in salt brine or water; sometimes, vinegar and red wine are typically used to give the olives their delicious flavors. Most "Kalamata-style" and "Kalamata-type" olives have been cured. Authentic Kalamata olives from southern Greece cured using red wine and vinegar are available in many groceries, especially those that stock specialty foods. Genuine Kalamata olives will usually be labeled as "imported" and may also be marked as "PDO Kalamata" to reflect their compliance with European Union regulations.

Kalamata is the only one among many Mediterranean olive varieties.

When freshly picked from the tree, olives often (but not always) have a bitter flavor. This bitterness is related to their phytonutrient content, especially their

concentration of oleuropein (a secoiridoid terpene). To help offset their bitter taste, olives are typically cured. (Curing is also sometimes referred to as "pickling.") Three basic fixing types are widely used to lower the bitterness in olives. The types are:

Water curing

As the name suggests, Water curing of olives involves submersion in water for several weeks or longer. Water-cured olives typically remain slightly bitter because water curing removes less oleuropein from the olives than other curing methods.

Brine curing

Brine curing involves the submersion of olives in a concentrated salt solution. Greek-style olives in brine and Sicilian-style in brine are examples of brine-cured olives. Brine curing can take many months, and olives often undergo fermentation during the brine-curing process. (Fermentation means that the sugars found in olives will usually get broken down into lactic or acetic acid, and oleuropein will be freed to migrate into the brine.) Many changes in flavor and phytonutrient composition can occur during the brine-curing process.

Lye curing

Lye curing involves the submersion of olives in a robust alkali solution containing either sodium hydroxide (NaOH) or potassium hydroxide (KOH). Lye curing usually occurs in a series of sequential steps. A first lye bath will cure the skin and outermost portion of the olives. This first solution is then drained from the olives and discarded, and the olives are submerged in a second lye solution, which begins to cure the next layer of fleshy pulp inside the olive. Up to five lye solutions may be required to fix the entire olive, all the way down to the pit. Dark-style ripe and green olives are examples of olives that have typically been lye-cured.

During the last stage of lye-curing, oxygen gas is often bubbled up through the lye solution to help darken the olives. Canned California black olives are typically lye-cured and oxygen-darkened in the United States.

Curing is not the only factor that can influence an olive's color, and it is worth pointing out that olive color does not automatically indicate anything about the curing process. Many olives start green and turn black on the tree when fully ripe. Other olives start green on the tree, remain green when fully mature, and can only be darkened by curing and air

exposure. Still, other olives start black on the tree and stay black at full maturity.

History

Olives have been cultivated in parts of the Mediterranean—including Crete and Syria—for at least 5,000 years. In addition, there is carbon-dating evidence of olive tree presence in Spain as many as 6,000–8,000 years ago. This ancient and legendary tree was also native to parts of Asia and Africa.

It needs to be clarified precisely how olive trees arrived in the U.S., but it is clear that the time frame was much later, during the 1500s-1700s. Spanish colonizers of North America brought olive trees across the Atlantic Ocean during the 1500s-1700's. While some may have been brought directly to the region that is now California, olive trees may also have been brought to the area from Mexico, where cultivation by the Spanish was already underway.

Olives constitute one of the world's largest fruit crops, with more than 25 million acres of olive trees planted worldwide. (On a worldwide basis, olives are produced more significantly than grapes, apples, oranges.) Spain is the largest single producer of olives, at approximately 6 million tons annually. Italy is second at about 3.5 million tons, followed by Greece

at 2.5 million. Turkey and Syria are the following major olive producers. Mediterranean production of olives currently involves about 800 million trees. 90% of all Mediterranean olives are crushed for the production of olive oil, with the remaining 10% kept in whole food form for eating. California's Central Valley is the site of most olive production in the United States, on approximately 27,000 acres.

How to Select and Store

While olives have traditionally been sold in jars and cans, many stores now offer them in bulk in large barrels or bins (often called an "olive bar"). Buying bulk olives allows you to experiment with many different types you may be unfamiliar with and purchase only as many as you need.

While whole olives are very common, you may also find pitted ones and olives stuffed with peppers, garlic, or almonds. If you purchase olives in bulk, ensure that the store has a good turnover and keeps its olives immersed in brine for freshness and to retain moisture.

You often face various color options and textures when selecting olives from an olive bar. It is expected to find color varieties of olives, including green, yellow-green, green-gray, rose, red-brown, dark red,

purplish-black, and black. It is expected to find several different textures, including shiny, wilted, or cracked. Olives may range from relatively minor to reasonably large or jumbo. Each of these olive variety options can provide valuable health benefits. Regardless of the variety you choose, select olives that still display a reasonable amount of firmness and are not overly soft or mushy.

Suppose you purchase olives in a can and wait to use them after opening. In that case, they can usually be safely stored in a sealed container in your refrigerator for one to two weeks. Whether brine-based, acid-based, or water-based, you can transfer the canning fluid along with the olives into your sealed refrigerator container. Glass jars of olives can be stored directly in the refrigerator for the same period, and in the case of some brine-cured olives, for up to one to two months.

When selecting olives, beware of the label description, "hand-picked." This description only tells you something helpful about olive harvesting. Many olives are handpicked, even though the product label does not mention this. Conversely, mechanically harvested olives with a hand-held pneumatic rake are sometimes labeled "hand-picked."

Tips for Preparing Olives

Press them with the flat side of a broad-bladed knife to pit olives. This will help break the flesh so you can easily remove the pit with your fingers or the knife. The brine in which olives are packed can be used as a replacement for salted water in recipes.

A Few Quick Serving Ideas

- Olive tapenade is a delicious and easy-to-make spread that can be used as a dip, sandwich spread, or topping for fish and poultry. To make it, put pitted olives in a food processor with olive oil, garlic, and your favorite seasonings.
- Toss pasta with chopped olives, tomatoes, garlic, olive oil, and fresh herbs.
- Marinate olives in olive oil, lemon zest, coriander seeds, and cumin seeds.
- Add chopped olives to your favorite tuna or chicken salad recipe.
- Set out a small plate of olives and some pieces of raw vegetables on the dinner table for your family to enjoy with the meal.

Uses

The olive tree, *Olea europaea*, has been cultivated for olive oil, fine wood, olive leaf, and olive fruit. 90% of all harvested olives are turned into oil, while about 10% are used as table olives.

Table olives

The IOC classifies table olives into three groups according to the degree of ripeness achieved before harvesting:

1. **Green olives.** They are picked when they have reached full size but before the ripening cycle has begun. They are usually shades of green to yellow.
2. **Semi-ripe or turning-colour olives.** They were picked at the beginning of the ripening cycle; the color has begun to change from green to multi-color shades of red to brown. Only the skin is colored as the fruit's flesh lacks pigmentation at this stage, unlike that of ripe olives.
3. **Black olives or ripe olives.** They were picked at full maturity when fully grown. It is found in assorted shades of purple, brown, and black.

Size, growth rate

Olives grow very slowly, and the trunk can attain a considerable diameter over many years. One exceeding 10 m (33 ft.) in girth has been recorded. The trees rarely exceed 15 m (49 ft.) in height and are generally confined to much more limited dimensions by frequent pruning.

Old trees: longevity, yield

The olive tree, *Olea europaea*, is very hardy: drought-, disease- and fire-resistant, it can live to a great age. Its root system is robust and capable of regenerating the tree even if the aboveground structure is destroyed. The older the olive tree, the broader and more gnarled the trunk becomes. Many olive trees in the groves around the Mediterranean are said to be hundreds of years old, while an age of 2,000 years is claimed for several individual trees; in some cases, this has been scientifically verified.

The crop from old trees is sometimes enormous, but they seldom bear well two years in succession, and in many cases, a large harvest occurs every sixth or seventh season.

Pruning

Where the olives are carefully cultivated, the trees are regularly pruned. The pruning preserves the flower-bearing shoots of the preceding year while

keeping the tree low enough to allow the easy gathering of the fruit.

Ripening Black Olives.

Olives are harvested in the autumn and winter. More specifically, in the Northern Hemisphere, green olives are picked at the end of September to about the middle of November. Blonde olives are harvested from the middle of October to the end of November, and black olives are collected from the middle of November to the end of January or early February. In southern Europe, harvesting is done for several weeks in winter, but the time varies in each country and with the season and the cultivar.

Most olives today are harvested by shaking the boughs or the whole tree. Using olives lying on the ground could result in poor-quality oil due to damage. Another method involves standing on a ladder and "milking" the olives into a sack tied around the harvester's waist. This method produces high-quality oil. A third method uses an oil net that wraps around the tree trunk and opens to form an umbrella-like catcher from which workers collect the fruit. Another technique uses an electric tool, 'the Oliveira,' with large tongs spinning around quickly to remove fruit from the tree. Olives harvested by this method are used for oil.

Table olive varieties are more challenging to harvest, as workers must avoid damaging the fruit; baskets that hang around the worker's neck are used. In some places in Italy, Croatia, and Greece, olives are harvested by hand because the terrain is too mountainous for machines. As a result, the fruit is not bruised, which leads to a superior finished product. The method also involves sawing off branches, which is healthy for future production.

Global production

Olives are one of the most extensively cultivated fruit crops in the world. In 2011, about 9.6 million hectares were planted with olive trees, more than twice the land devoted to apples, bananas, or mangoes. Only coconut trees and oil palms command more space. The cultivation area tripled from 2,600,000 to 7,950,000 hectares (6,400,000 to 19,600,000 acres) between 1960 and 1998, reaching a peak of 10 million ha in 2008.

Allergenic potential

Olive trees are highly allergenic, with an OPALS allergy scale rating of 10 out of 10. *Olea europaea* is primarily wind-pollinated, and its light, buoyant pollen strongly triggers asthma. One popular variety, "Swan Hill," is widely sold as an "allergy-free" olive tree; however, this variety does bloom and produce allergenic pollen.

30.4 – Palm (Dates)

The date palm tree

This is an excellent tree to which Allah likened the word of Tauhid. When established in the sincere heart, it bears fruits of good deeds that strengthen Iman (faith).

Allah ﷺ says (interpretation of the meaning):

الْمُتَّرَكِيفَ صَرَبَ اللَّهُ مَثَلًا لَكَيْةً كَشَجَرَةٍ طَيْبَةً أَصْلُهَا ثَابِثٌ
وَنَرَعُهَا فِي السَّمَاءِ ۖ 24

"See you not how Allah ﷺ sets forth a parable? – A goodly word is a tree whose root is firmly fixed, and its branches (reach) the sky.

(i.e., very high)." [Surah Ibrahim 14:24]

This is the tree to which Allah ﷺ likens the believer because it is good in all aspects, it is lasting, and it offers different kinds of benefits. Hazrat Ibn 'Umar (RA) reported, 'The Prophet ﷺ said: 'There is a kind of tree whose leaves do not fall and it is like the Muslim. Tell me what it is.' The people mentioned different kinds of desert trees ... and I said, 'It is the date palm tree,' but I felt too shy to speak up. Then the people said, 'Tell us what it is, O Messenger of Allah ﷺ.' He said: 'It is the date palm tree.'" (Al-Bukhari, 60)

In the Qur'an, Allah ﷺ tells the Mary (as)!

وَهُزِّيْ إِلَيْكَ بِجُذُّ النَّخْلَةِ تُسْقَطُ عَلَيْكَ رُكْبَانِ جَنِيْاً ۝

فَلَكُنْيِ وَأَشْرَبِيْ وَقَرِيْ عَيْنَاً ۝

Shake the palm tree's trunk towards yourself, and it will drop upon your ripe fresh dates. So, eat, drink and cool your eyes.

(Surah Maryam - 25,26)

In Sahih Bukhari and Sahih Muslim, it is narrated from Hazrat Abdullah bin Jabar (RA) that I saw the Messenger of Allah (ﷺ) eating cucumber with dates. It is described in Sunnan Abu Dawud on the authority of Hazrat Anas (RA) that the Messenger of Allah (ﷺ) used to break his fast with some fresh dates and then perform the Maghrib prayer. If there were no new dates, he would break his fast with dried dates; if dried dates were unavailable, he would break his fast with water.

The Messenger of Allah (ﷺ) has given the example of a believer as a palm tree that stands firm in its place. There is elevation within it. Allah Ta'ala has included it among the favorite trees in every respect and has countless benefits. It was the palm tree that wept bitterly at the departure of the Messenger of Allah (ﷺ), and it was under the palm tree that Hazrat Maryam (as) came on the occasion of the birth of Jesus (AS).

Dates are sweet, warming, and beneficial fruit. They strengthen the heart and stomach and reduce flatulence and phlegm. Dates generate blood in the body, remove blood disorders, and support the body and the immune system. They are beneficial in dry cough and asthma but slightly constipating.

Hazrat Abdullah Bin Jafar (RA) says that the Messenger of Allah (ﷺ) used to eat fresh cucumber and dates mixed. In another narration, Hazrat Ayesha Siddiqa (RA) says that he (ﷺ) used to eat dates with watermelon.

There is a hadith in Sahih Bukhari that the Messenger of Allah (ﷺ) said: Whoever eats seven dried dates in the morning and after eating seven dried dates of Madinah will not be harmed by poison or magic. Eating raw food kills stomach worms.

It is narrated in Sahih Bukhari and Sahih Muslim on the authority of Hazrat Saad bin Abi Waqqas (RA) that the Messenger of Allah (ﷺ) said! He who eats seven seeds of Ajwa date in the morning cannot be harmed by poison and magic on that day. In Sunnan Nasa'i and Ibn Majah, the hadith of Hazrat Jabir (RA) and Hazrat Abu Saeed Khudri (RA) has been narrated that the Messenger of Allah (ﷺ) said! Ajwa dates are from heaven. It is a cure for poison. And its water is healing for the eye.

Dates were used as food in Arab countries and are still an integral part of their diet. There are many types of dates; each has different tastes and properties. There is a difference between the dates that grow from the same climate and the same land, which is a sign of Allah's power over man. Allah Ta'ala mentioned different trees and fruits in the Holy Qur'an and gave two commands to man. The first commandment is to fulfill the desire of the human being and the requirement of the self, that is, eat the fruits of these trees and fields when ready. It has been indicated that by creating all these species and types of trees, the creator does not fulfill any need of the owner, but they are made for your benefit. Therefore, you can meet your needs and reap benefits from them. On the other hand, Allah Ta'ala has indicated that it was not your job to extract fruits from tree branches and wood. The power of Allah creates these blessings, and they are given to you to benefit from them yourself and to convey their benefits to other creatures of Allah. That is, take out the share of low-income and needy people.

(Tafseer Ma'arif al-Qur'an)

Doctors say that dates are complete food. It contains all the ingredients that are necessary for a human diet. The best quality of dates is that they are edible from when they are born to when they are dried. If

dates are kept in the open air, they never spoil. There is no need to keep it in a safe and cool place.

Date palms in history

Human use of palms is as old as, or even older than, civilization itself, starting with the growing of date palms by Mesopotamians and other Middle Eastern peoples 5000 years or more ago. The Date Palm had a significant effect on the history of the Middle East.

Had the date palm not existed, the expansion of the human race into the hot and barren parts of the "old" world would have been much more restricted. The date palm provided a concentrated energy food, which could be easily stored and carried along on long journeys across the deserts. Still, it also created a more amenable habitat for the people by providing shade and protection from the desert winds. In addition, the date palm also yielded various products for use in agricultural production and domestic utensils, and practically all parts of the palm had a useful purpose.

The early importance of palms in the Middle East is shown in scripture. They are mentioned more than 30 times in the Bible and more than 22 times in the Qur'an.

30.5 - Grapes

Allah subhanahu wa Ta'ala mentioned grapes in six places in the Qur'an as among the blessings given to the servants as a reward in both the world and heaven. Grapes are the best fruit with countless benefits. They are eaten fresh and dried and used green and ripe. Grapes are also fruit, food, medicine, and drink.

Allah Ta'ala has mentioned it in various places in the Holy Qur'an.

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَنَا بِهِ نَبَاتٌ كُلُّ شَيْءٍ فَأَخْرَجَنَا مِنْهُ خَضْرًا لَّخْرُجٌ مِنْهُ حَبَّاً مُتَرَاكِبًا وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَائِنَةٌ وَجَنَّتٌ مِنْ أَعْنَابٍ وَالْزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهٍ وَغَيْرُ مُتَشَبِّهٍ أَنْظُرُوا إِلَيْهِ أَثْرَرَهُ إِذَا أَثْرَرَهُ وَيَنْعِهَ إِنَّ فِي ذَلِكُمْ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ()

(Surah Al-Anaam: 99)

He sends down water (rain) from the sky, and with it, We bring forth vegetation of all kinds, and out of it, We bring forth green stalks, from which We bring forth thick clustered grain. And out of the date palm and its spathe come along clusters of dates hanging low and near gardens of grapes, olives, and pomegranates, each similar (in kind) yet different (in variety and taste). Look at their fruits and their ripeness when they begin to bear.

Verily! In these things, there are signs for people who believe.

وَفِي الْأَرْضِ قِطْعٌ مُّتَجَوِّرٌ أَنْجَنَتْ مِنْ أَعْنَبٍ وَزَعْعَةً وَنَخِيلٌ صِنْوَانٌ
وَغَيْرٌ صِنْوَانٌ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَى بَعْضٍ فِي الْأَكْلِ
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ()

And in the earth are neighboring tracts and gardens of vines, green crops (fields), and date palms, growing into two or three from a single stem root or otherwise (one stem root for every palm), watered with the same water, yet some of them We make more excellent than others to eat. Verily, in these things, there are Ayat (proofs, evidence, lessons, signs) for the people who understand
(Surat al-Raad - 4)

يُنْبِتُ لَكُمْ بِهِ الْزَّعْدَ وَالْزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الشَّرَابِ
إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ()

With it He causes to grow for you the crops, the olives, the date-palms, the grapes, and every kind of fruit. Verily! In this is indeed an evident proof and a manifest sign for people who give thought.
(Surat al-Nahl: 11)

وَمِنْ شَرَابٍ أَنَّخِيلٍ وَالْأَعْنَابِ تَتَذَكَّرُونَ مِنْهُ سَكَرٌ وَرِزْقًا حَسَنًا
إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ ()

And from the fruits of date-palms and grapes, you derive strong drink and a goodly provision. Verily, therein is indeed a sign for people who have wisdom.

(Surat al-Nahl: 67)

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَخِيلٍ وَأَعْنَبٍ وَفَجَرْنَا فِيهَا مِنَ الْعُيُونِ ()

And We have made therein gardens of date-palms and grapes, and We have caused springs of water to gush forth therein.

(Surah Yaa Seen. 43)

حَدَّ آتَقَ وَأَعْنَبًا ()

(For them, will be) gardens and vineyards

(Surat al-Naba. 32)

Allah Ta'ala has mentioned the beautiful wonders of His power in researching the different types of plants and trees and their benefits and fruits. Allah Ta'ala has gardens; two kinds of trees have been described. One is the one whose vines are mounted, and the other is whose vines are not. It refers to his wisdom and nature, how he has produced different types of plants from the same soil, water, and atmosphere. Then the preparation of their fruits and their greenness and the thousands of qualities and benefits kept in them made the disposition of a tree such that it does not bear fruit until the vine climbs up, and if it is withered, it does not grow and dries up,

such as grapes. Someone's disposition is such that if one wants to climb his vine, it does not rise, and even if it grows, its fruit becomes weak, like melons, watermelons, etc. Some trees were placed on solid trunks and carried so high that human power could not have them so high. This difference in the trees is not accidental but with great wisdom considering the temperament of the fruits. Some fruits remain in the ground and soil and ripen; some are spoiled by soiling. Some fruits need to be hung on high branches to eat fresh air and get color and freshness from the rays of the sun and the rays of the stars. Nature has arranged it for everyone.

(Tafseer Ma'arif al-Qur'an)

Grapes are called the queen of fruits. They are found in four colors: green, red, black, and blue. All types of grapes benefit health, and their aroma is refreshing. Grapes have different flavors. They are both sweet and sour, but both are full of nutrients. Grapes are used both fresh and dried. Both differ in effectiveness. Grape syrup is beneficial for health. Grapes come in different sizes. They are small and large. Their size is either round or oval. Grapes contain seeds, and some grape varieties do not have seeds. Different types of grapes are also used to make various types of vinegar and wine.

Nutritionists believe that grapes contain a particular substance that quickly becomes a part of the body, so it is best for fattening the body. Grapes are beneficial for the heart, liver, and stomach. It is helpful for all the digestive organs, purifies the blood, relieves constipation, and helps in the digestion of food. It gives extraordinary strength to the body, and its use is very useful in mental and cardiovascular diseases, such as liver and intestinal diseases. According to Greek doctors, a grape is a fruit with many good properties. Grapes are beneficial in treating cough, bleeding, itchy eyes, and gynecological diseases. Grapes are also used in various medicines. It is helpful in bacterial infections, cancer, and aging.

Grapes produce much blood, purify, and fatten the body. They satisfy thirst, induces urine, and relieves irritation. Their use is helpful in vomiting, diarrhea, sour belching, and hiccups. They are beneficial in itching and redness of the eyes, bleeding and destructive breath from the teeth, and jaundice. They are very helpful for the throat, chest, and lungs. They are beneficial in cough. Grapes strengthen all the organs of the body.

Allah mentions grapes six times in the Quran as a blessing of heaven. Grapes are the fruit of numerous benefits. They are eaten both fresh and dried, green

and ripe. Grapefruit is a food and the best beverage used in medicine.

GRAPES

Grapes combine unique texture and sweet, tart flavor, making grapes an ever-popular between-meal snack and a refreshing addition to fruit and vegetable salads.

Grapes are small, round or oval berries with semi-translucent flesh encased by smooth skin. Some contain edible seeds, while others are seedless. Like blueberries, a protective, whitish bloom often covers grapes. Grapes eaten as is or used in a recipe are called table grapes instead of wine grapes (used in viniculture) or raisin grapes (used to make dried fruit).

What is New and Beneficial about Grapes?

Several grape phytonutrients are now believed to play a role in longevity. At the top of the list in this area of research is resveratrol (a stilbene phytonutrient presents mostly in grape skins but also in grape seeds and grape flesh). Resveratrol has recently been shown to increase the expression of three longevity-related genes. Interestingly, some researchers have shown a parallel between activation of these longevity genes by resveratrol and activation by calorie-restricted diets. In aging and longevity research, our ability to get optimal nutrition for the

fewest possible number of calories is related to our longevity, and the more we can decrease our calories while staying optimally nourished, the better our chances of healthy aging and longevity.

Grapes have long been classified as a low glycemic index (GI) food, with GI values ranging between 43-53. However, having a low GI value is not necessarily the same as having blood sugar benefits. In the case of grapes, recent studies have shown that the low GI value of grapes is also a good indicator of this fruit's blood sugar benefits. Better blood sugar balance, better insulin regulation, and increased insulin sensitivity are now connected with the intake of grape juices, grape extracts, and individual phytonutrients in grapes.

New evidence shows that pesticide residues can be successfully avoided by purchasing certified organic grapes. In a recent study of 99 vineyards in the Aegean Sea area of the Mediterranean, pesticide residues were found on conventionally grown table grapes. Still, they were determined to be undetectable on grapes that had been organically grown. This new evidence adds to our confidence about the added health benefits of selecting organically grown grapes.

Health Benefits

More fruits have garnered more attention in the health research literature than grapes. Part of the reason may be their widespread presence in diets worldwide. Except for Antarctica, grapes are cultivated on all of the earth's continents, and researchers from many countries have been especially interested in this food. However, an even more significant part of the reason is the unique nutrient composition of grapes. Every year, the list of health-supportive grape nutrients grows longer, and it can be challenging to keep up with the many phytonutrients provided by this popular food.

In addition to nutrients, grapes have also been shown to contain the hormone and antioxidant melatonin and unique oligopeptides (small protein-like molecules) that have anti-bacterial and other properties.

With their overwhelming number of health-supportive phytonutrients, it is not surprising that grapes have been shown to provide many of our body systems with predictable benefits. Areas of benefit in grape research include the cardiovascular system, respiratory system, immune system, inflammatory system, blood sugar regulating system, and nervous system. Another area of particular benefit is cancer prevention, with the risk of breast, prostate, and colon

cancer emerging as the most likely areas of grape anti-cancer benefits.

Antioxidant Benefits

The wealth of antioxidant nutrients in grapes is somewhat startling! In addition to providing us with conventional antioxidant nutrients like vitamin C and manganese, grapes are filled with antioxidant phytonutrients that range from common carotenoids like beta-carotene to unusual stilbenes like resveratrol, and the total number of different antioxidant nutrients in grapes runs well into the hundreds. (Even the hormone melatonin has been identified in grapes and is known to act as an antioxidant provided by this food.) It is important to note that the seed and the skin contain the richest concentration of antioxidants. It is rare to find a higher concentration of an antioxidant in the fleshy part of the grape than in the seed or skin. For this reason, most health research on grape antioxidants has not been conducted on whole grapes. Instead, this research has been conducted on grape skin, grape skin extract, grape seed, grape seed extract, or grape extracts containing skin, seed, and flesh. As a general rule, the grape's flesh has approximately 1/20th-1/100th of the total antioxidant capacity of the seed or the skin.

The greater concentration of antioxidants in grape skin and seed does not mean we do not benefit from eating the whole grape, including the flesh! But it does mean that we need to treat grape studies as a whole, as they most likely reflect more robust short-term antioxidant benefits than would be associated with short-term intake of whole grapes.

Research on the antioxidant benefits of grapes or grape components includes the following findings. Grapes and grape components can:

- Help prevent certain oxygen-related enzymes from becoming overactive. These enzymes include xanthine oxidase and catalase.
- Increase our blood levels of glutathione (a critical antioxidant nutrient) and the ratio of reduced-to-oxidized glutathione (one crucial measure of antioxidant capacity).
- Help protect cell membranes from free radical damage.
- Lower levels of oxygen-reactive molecules in our blood.
- Reduce oxidation of fat (lipid peroxidation).
- Lower biomarkers of oxidative stress.

Anti-Inflammatory Benefits

Along with their strong antioxidant support, grapes provide equally anti-inflammatory solid benefits. Once again, research studies in this area have yet to involve the dietary intake of whole grapes but rather a supplemental intake of grape components or grape extracts. Still, we have every reason to believe that natural, fresh grapes, perhaps not to the same extent in a short-term situation (like the few weeks or months that characterize most research studies), offer these same anti-inflammatory benefits. It is important to remember that we can enjoy grapes over a lifetime!

Grapes have been determined to lower our risk of excessive and unwanted inflammation in various ways. Many pro-inflammatory messaging molecules can have their activity level reduced by grape intake.

Cardiovascular Benefits

No body system is better situated to reap the benefit of antioxidants and anti-inflammatory molecules in grapes than the cardiovascular system. All cells in our blood need protection from potential oxygen damage (especially in our arteries, where oxygen

concentration is exceptionally high). Our blood vessel linings also need strong antioxidant support. Chronic inflammation in our cardiovascular system is also a primary concern for many types of cardiovascular disease, and optimal regulation of inflammatory system activity is essential in lowering our risk of atherosclerosis and other conditions.

All of the following cardio benefits have been demonstrated in research studies on grapes and grape components:

- better blood pressure regulation, including blood pressure reduction if high
- better total cholesterol regulation, including total cholesterol reduction if high
- reduced LDL cholesterol levels
- reduced LDL oxidation
- reduced levels of reactive oxygen molecules in the blood
- reduced likelihood of cell adhesion to the blood vessel walls
- less clumping together of platelet cells when inappropriate

- enhanced release of nitric oxide from endothelial cells lining the blood vessel walls in situations where vasodilation is needed
- better inflammatory regulation in the blood
- increase levels of glutathione in the blood

Blood Sugar Benefits

In terms of blood sugar regulation, not all fruits are created equal. Watermelon, for example, has a relatively high glycemic index (GI) value in the range of 70-75 and is not considered a food that persons with difficulty with blood sugar balance can freely eat. Grapes, on the other hand, have long been classified as a low glycemic index (GI) food, with GI values ranging between 43-53. In the case of grapes, recent studies have also shown that the low GI value of grapes is a good indicator of this fruit's blood sugar benefits. Studies have now connected grape intake to better blood sugar balance, better insulin regulation, and increased insulin sensitivity. We suspect that the strong phytonutrient content of grapes plays a crucial role in providing these blood sugar-related benefits.

Anti-Aging and Longevity Benefits

Several grape phytonutrients may play a role in longevity and provide anti-aging benefits. Resveratrol is best studied in this area of health benefits (a stilbene phytonutrient presently mostly in grape skins but also in grape seeds and grape flesh). Resveratrol has recently been shown to increase the expression of three longevity-related genes. (These three genes are SirT1s, Fox0s, and PBEFs.) Interestingly, some researchers have shown a parallel between activation of these longevity genes by resveratrol and activation by calorie-restricted diets. (In aging and longevity research, our ability to get optimal nutrition for the fewest possible number of calories is related to our longevity, and the more we can decrease our calories while staying optimally nourished, the better our chances of healthy aging and longevity.)

Cognitive Benefits

Several recent studies on grape extract intake by animals and grape juice intake by humans suggest that grapes may provide us with some significant cognitive benefits. For example, daily consumption of Concord grape juice in a 1-2 cup amount over several months has been shown to improve the scores of study participants on the California Verbal Learning Test. Other studies on animals have shown

that excessive accumulation of reactive oxygen species (ROS) in the brain can be prevented with the intake of grape extracts, as can excessive accumulation of beta-amyloid protein in the brain's hippocampus region. Synthesis of pro-inflammatory messaging molecules in the brain (including IL-6, IL-1B, and TNF-alpha) has also been shown to be reduced by intake of grape extracts. While large-scale human studies are needed to confirm these potential benefits, we expect that the benefits of grapes for our cognitive health will be established in future research.

Anti-Microbial Benefits

Numerous grape phytonutrients have been shown to have anti-microbial properties. These phytonutrients range from common flavonoids like quercetin to fewer common stilbenes like piceatannol and resveratrol. Recent studies have determined that grapes may contain unique oligopeptides (short protein-like molecules) with anti-microbial properties. Exactly how we benefit from these anti-microbial substances in grapes is unknown. However, researchers have begun to speculate about their possible role in helping us prevent microbe-related problems like food-borne illness. While research in this area is clearly in its early stages, it will be interesting to see whether grapes-rich diets are associated with

reduced risk of microbe-related problems like food-borne illness.

Anti-Cancer Benefits

Grapes' antioxidant and anti-inflammatory properties make them natural for protection against cancer because chronic oxidative stress and chronic inflammation can be critical factors in cancer development. If oxidative stress (damage to cell structure and cell function by overly reactive oxygen-containing molecules) and chronic excessive inflammation overwhelm our cells, our cell cancer risk increases. Grapes can help us avoid this dangerous combination of chronic oxidative stress and chronic inflammation by providing rich antioxidant and anti-inflammatory nutrients.

Research on grapes, grape components, and cancer has focused on three cancer types: breast cancer, colon cancer, and prostate cancer. In the case of breast cancer, the grape phytonutrients receiving the most research attention have been catechins, proanthocyanidins, and stilbenes (especially resveratrol). More research on colon cancer has focused on grape flavonoids and grape anthocyanins. (Even though the jury is still out in this area, this research tendency may mean that dark purple, red, and black grapes could be better for colon cancer prevention than green grapes.) One

exciting development in the research on grapes and colon cancer prevention has involved studies on GADF, or grape antioxidant dietary fiber. While GADF is a proprietary product that may eventually be sold in the marketplace as a dietary supplement, the idea that grape fiber and grape antioxidants combine to provide our colon with exceptional support makes perfect sense. Fiber is greatly needed for a healthy colon; grapes provide approximately 1 gram of fiber every 60 calories. Antioxidants are also needed, and grapes come through strong in the antioxidant category. This antioxidant-plus-fiber combination may be one of the reasons that colon cancer prevention has jumped out in health research on grapes. In the area of prostate cancer, it is stilbenes (including resveratrol) have been the primary focus in research on the anti-cancer properties of grapes.

Description

While table, wine, and raisin grapes come from the same family (*Vitaceae*) and genus (*Vitis*) of plant, there are about 60 species of this plant type. Within these 60 species, there are thousands of grape varieties. Table grape varieties are often larger, have been propagated to be seedless, and have relatively thin skins. Wine grapes are usually smaller, contain seeds, and have thick skins. All types of grapes come

in a variety of colors. While green, red, and black are the most commonly consumed color varieties in the U.S., grape colors include amber/yellow, blue, black, crimson, pink, and purple. (Although you may also hear the color "white" is used to refer to grapes, "white grapes" are green in color.)

While we often think about the Mediterranean as the home for all grapes, this fantastic food is native to many parts of the world, including regions in Asia, Africa, and North America. From a botanical standpoint, one of the most widely cultivated table and wine grapes is *Vitis vinifera* (Common Grape Vine), and several thousand varieties of this grape exist across Europe. In the United States, native species of *Vitis* grapes include *Vitis labrusca* (the Concord grape) and *Vitis rotundifolia* (the muscadine grapes). In Asia, one native grape that is widely cultivated is *Vitis amurensis* (the Amur grape). From a commercial standpoint, grape varieties worldwide have been hybridized to produce unique flavor, texture, and environmental suitability blends.

There has been much confusion about seedless grapes and their production, especially on the internet. Many websites mistakenly assume that seedless grapes have been genetically modified. While agricultural researchers are exploring genetically modified grape varieties and genetically engineered (GE) grapes, they are scarce in the

marketplace. Some seedless grape varieties result from natural mutations, and these varieties can be vegetatively propagated to allow for commercial production. Other grape varieties will produce seedless fruit if pollination is withheld. Still, different varieties of seedless grapes can be made by crossbreeding or grafting. None of these methods directly manipulates the grape plant's genetic material. With many foods, purchasing a certified organic version is one of the best ways to avoid a genetically modified version. In the case of grapes, even though we strongly recommend the organic version for various reasons, avoidance of GE is not one of them. You are unlikely to get GE grapes even if you purchase conventionally grown varieties.

Raisins

Raisins are made from dehydrating grapes in either the sun's heat or a mechanical oven drying method. Among the most popular types of raisins are Sultana, Malaga, Munakka, Zante Currant, Muscat, and Thompson seedless.

While raisins can be an excellent addition to the Healthiest Way of Eating, seeing them as something other than grapes is essential. That is because dehydration reduces the grapes' water content and increases their concentration of sugar and calories. With these changes, the grapes lose their nutrient

richness: in every ounce of raisins, you get four times the amount of sugar and calories you would be getting in an ounce of grapes, even though you are not getting any more vitamins and minerals. Additionally, even though raisins are made from grapes, it is impossible to generalize the health benefits shown in research studies on grapes and their components to raisins.

That said, raisins could contribute healthfully to snacks, cereals, salads, and other recipes. Eating them in moderation is best, given that one-quarter cup contains over 100 calories and the glycemic index rating for raisins is medium rather than low. By comparison, you enjoy one full cup of grapes for the same number of calories, qualifying grapes as a low glycemic index food.

History

Grapes have a long and abundant history. While they have grown wild since prehistoric times, evidence suggests they were cultivated in Asia as early as 5000 BC. The grape also played a role in numerous biblical stories, called the "fruit of the vine." Grapes were also pictured in hieroglyphics in ancient Egyptian burial tombs. During the ancient Greek and Roman civilizations, grapes were revered for their use in winemaking...

Even though grapes are known to have grown wild on many continents - including Europe, Asia, Africa, and North America - travel and exploration (together with a cultural fondness for this food and its wines) led to the transport of native grapes worldwide. Grapes were planted in the United States as early as the 17th century at Spanish missions in the Southwest. They also found a lasting home in the Central Valley of California, where climate and the relative absence of grape-preying insects helped support their production.

About 30,000 square miles of land are planted with grapes, producing 150 trillion pounds annually. Grape production in five countries—Italy, China, Spain, and France—accounts for about half of all commercial production, and about one-third of all world vineyards are found in the three countries of Italy, Spain, and France. Other important grape-producing countries include Turkey, Chile, Argentina, Iran, South Africa, and Australia.

How to Select and Store

For the best-tasting grapes with high concentrations of antioxidants, select fully ripe ones. Fully ripened grapes are plump and free from wrinkles. They should be intact, firmly attached to a healthy-looking stem,

and not leaking juice. The area around the attachment should have the same color as the rest of the grape.

One way to help predict grape sweetness is by their color: green grapes are medium sweet, red grapes are lovely, and blue-black grapes are the least sweet. Green grapes should have a slight yellowish hue, red grapes should be primarily red, and purple and blue-black grapes should be deep and rich.

Since grapes spoil and ferment at room temperature, they should always be stored in the refrigerator. Loosely wrap unwashed grapes in a paper towel and place them in an airtight container or plastic bag. This way, they will keep fresh in the refrigerator for up to 5 days.

Tips for Preparing Grapes

Grapes should be washed under cold running water before being consumed or used in a recipe. After washing, drain the grapes in a colander or gently pat them dry. If you do not swallow the whole bunch at once, use scissors to separate small clusters of grapes from the stem instead of removing individual grapes. This will help keep the remaining grapes fresher by preventing the stem from drying.

While some recipes call for peeled grapes, evaluate the recipe to see whether including the skin would

significantly change the taste and texture since the grape skin contains many of the fruit's vital nutrients. If skin retention is not acceptable for recipe reasons, we recommend always including skin because of its nutrient richness. If you use peeled grapes, it is easier to use the American varieties since their skin more readily pulls away from the pulp.

Healthiest Way of Preparing Grapes

Grapes retain their maximum amount of nutrients and their maximum taste when they are enjoyed fresh and not prepared in a cooked recipe. Cooking temperatures used in baking of 350°F/175°C can damage some of the unique and delicate phytonutrients found in this excellent fruit.

A Few Quick Serving Ideas

- Grapes are an excellent addition to any fruit salad. For an enhanced visual effect, consider using a few different varieties of grapes.
- Give your curries a fruity punch by including fresh grapes in the recipe.
- Add grapes to mixed green salads.
- Grapes are great served with cheese as a snack or with a green salad.

Individual Concerns

If you are drinking grape juice for health benefits, avoid products labeled as grape "drinks." This is often an imitation high-sugar product with little real grape juice.

Nutritional Profile

Grapes are an outstanding source of phytonutrients, mainly phenols and polyphenols. The phytonutrients in grapes can differ due to growing conditions and from species to species and variety to variety. Pe grapes offer phytonutrients in five basic categories: flavonols and flavanols (both flavonoids), phenolic acids, stilbenes, and carotenoids. Grape flavonoids include catechins, epicatechins, procyanidins, quercetin, and petunidin. Grape phenolic acids include coumaric, caffeic, ferulic, and Gallic acids. Stilbenes in grapes include resveratrol, piceatannol, and pterostilbene. The carotenoids beta-carotene, lutein, and zeaxanthin are also provided in invaluable amounts in various grape varieties. Grapes are an excellent source of vitamin K and copper and a good source of vitamin B2.

30.6 - Pomegranate

In the Qur'an Allah recalling the blessings of Paradise.

فِيهَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ٦٨٥ فِيَّ الْأَعْرِبِ كُمَّا تَكْذِبُنِ ٦٩٥

In both there are fruits and date-palms and pomegranates. So, which of the bounties of your Lord will you deny?

(Surah Ar-Rahman: 68-69)

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَنَا بِهِ نَبَاتٍ كُلِّ شَيْءٍ فَأَخْرَجَنَا مِنْهُ خَضِرًا لُّخْرُجٌ مِنْهُ حَبَّا مُمْرَأَكِبًا وَمِنَ النَّخْلِ مِنْ طَلْعَهَا قِتْوَانٌ دَانِيَةٌ وَجَنَّتٌ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهٌ وَغَيْرُهُ مُتَشَبِّهٌ أَنْظُرُوا إِلَيْهِ إِذَا أَتَتْهُ وَيَنْعِهَ إِنَّ فِي ذَلِكُمْ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ (٤٧)

He sends down water (rain) from the sky, and with it, We bring forth vegetation of all kinds, and out of it, We bring forth green stalks, from which We bring forth thick clustered grain. And out of the date palm and its spathe come along clusters of dates hanging low and near gardens of grapes, olives, and pomegranates, each similar (in kind) yet different (in variety and taste). Look at their fruits and their ripeness when they begin to bear. Verily! In these things, there are signs for people who believe.

(Surah Al Anaam – 99)

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرُ مَعْرُوشَاتٍ وَالنَّخْلَ وَالْزَّمْرَدُ
مُخْتَلِفًا أُكْلُهُ وَالرُّمَّانُ وَالزَّيْتُونُ وَالرُّمَّانَ مُتَشَابِهًانِ وَغَيْرُ مُتَشَابِهٍ كُلُّوْا مِنْ شَرِّهِ
إِذَا أَتَيْرُ وَأَتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُسْرِفِينَ (١٤١)

And it is He Who produces gardens trellised and un-trellised, and date palms, and crops of different shape and taste (their fruits and their seeds) and olives, and pomegranates, similar (in kind) and other (in taste). Eat their fruit when they ripen, but pay the due thereof (its Zakat, according to Allah's Orders 1/10th or 1/20th) on the day of its harvest, and waste not by extravagance.

Verily, He likes not Al-Musrifun (those who waste by extravagance), (141)

(Surah Al-Anaam – 141)

It is narrated on the authority of Hazrat Abdullah bin Abbas (RA) that wherever this pomegranate of yours is, it is penned with the seeds of Paradise. Hazrat Ali (RA) said, "Eat the pomegranate with the thin peel of its seed because it cleanses the stomach."

(Musnad Ahmad: 22726)

The pomegranate is a cooler and slightly constipating fruit. It strengthens the stomach and liver by removing weakness. Sour pomegranate is cold and dry, which relieves stomach and liver heat and

inflammation of the chest. Dry pomegranate seeds are used in the treatment of many diseases.

The pomegranate is one of the oldest fruits in the world. Pomegranates had great importance socially and religiously in previous nations. Its original homeland is said to be Iran. It is considered as a refreshing and healthy fruit. There are different varieties of pomegranate. Its grain is found in red and white colors. Pomegranate is consumed both fresh and dried, and both have distinct benefits. Dried pomegranate seeds are used in various medicines—especially cancer and heart diseases. Pomegranate shows miraculous effects on female breast diseases and bladder diseases. It treats anemia and strengthens bones. Apart from these, many diseases are also treated with it. It is usually found in the winter season. Pomegranate juice is very refreshing and beneficial for health. It opens clogged blood vessels and moderates blood cholesterol. The arrangement of its seeds in a pomegranate is a masterpiece of nature.

The pomegranate tree is about fifteen to twenty feet high. Its leaves are green and spear-like in shape. This tree bears red-orange flowers. The color and shape of these flowers are so beautiful that the color Gulnar became famous among people due to their resemblance. These flowers bear fruit in hot and dry weather. There are twelve (12) varieties of it in

Pakistan and India, which are called Muscati, Bahidana, Kandhari, Wanga, Chihu, Sihwani, Sindhi Sihwani, Jaisalmeri, Sindhi Jaisalmeri.

Constipation is caused by eating a pomegranate, but it is very subtle and mild so that it does not affect the health. If there is inflammation in the stomach, it removes it. It is a diuretic and soothes the bile. It prevents vomiting and stops diarrhea. Extinguish liver inflammation. Gives strength to all the organs of the body. Relieves chronic diseases of the heart. And relieves gastrointestinal discomfort. Pomegranate keeps the stomach soft. It strengthens the heart and liver and is beneficial in chronic cough, dysentery, jaundice, and chest pain. Pomegranate seeds are helpful for those with frequent bleeding from the skin or piles. Pomegranate leaves water in the nose, which stops the bleeding.

The pomegranate is prominent in the list of blessings found in heaven.

POMEGRANATE

Origin: The pomegranate is native to Iran and the Himalayas in northern India. It has been cultivated and naturalized over the Mediterranean region since ancient times. It is widely cultivated throughout India and the drier parts of Southeast Asia, Malaysia, the

East Indies, and tropical Africa. Spanish settlers introduced the tree into California in 1769. In this country, it is grown for its fruits, mainly in the drier parts of California and Arizona.

Adaptation: Pomegranates prefer semi-arid, mild-temperate to subtropical climates and are naturally adapted to regions with cool winters and hot summers. A humid climate adversely affects the formation of fruit. Temperatures below 12° F can severely injure the tree. In the U.S., pomegranates can be grown outside as far north as southern Utah and Washington, D.C., but seldom set fruit in these areas. The tree adapts well to baGeN and will sometimes fruit in a greenhouse.

DESCRIPTION

Growth Habits: The pomegranate is a neat, rounded shrub or small tree that can grow to 20 or 30 ft., but typically to 12 to 16 ft. in height. Dwarf varieties are also known. It is usually deciduous, but the leaves persist on the tree in certain areas. The trunk is covered by a red-brown bark, which later becomes gray. The branches are stiff, angular, and often spiny. There is a strong tendency to sucker from the base. Pomegranates are also long-lived. Some European specimens are known to be over 200 years of age.

The vigor of a pomegranate declines after about 15 years, however.

Foliage: The pomegranate has glossy, leathery leaves that are narrow and lance-shaped.

Flowers: The attractive scarlet, white, or variegated flowers are over an inch across and have 5 to 8 crumpled petals and a red, fleshy, tubular calyx, which persists on the fruit. The flowers may be solitary or grouped in twos and threes at the ends of the branches. The pomegranate is self-pollinated as well as cross-pollinated by insects. Cross-pollination increases the fruit set. Wind pollination is insignificant.

Fruit: The nearly round, 2-1/2 to 5 in. wide fruit is crowned by the prominent calyx at the base. The rugged, leathery skin or rind is typically yellow overlaid with light or deep pink or rich red. Membranous walls and white, spongy, bitter tissue separate the interior into compartments packed with sacs filled with sweetly acid, juicy, red, pink, or whitish pulp or aril. Each sac has one angular, soft, or hard seed. High temperatures are essential during the fruiting period to get the best flavor. The pomegranate may begin to bear in 1 year after planting out, but 2-1/2 to 3 years is more common. Under suitable conditions, the fruit should mature 5 to 7 months after blooming.

CULTURE

Location: Pomegranates should be placed in the sunniest, warmest part of the yard or orchard for the best fruit, although they will grow and flower in part shade. The pomegranate's attractive foliage, flowers, and fruits and its smallish size make it an excellent landscaping plant.

Soil: The pomegranate does best in well-drained ordinary soil but thrives on calcareous or acidic loam and rock-strewn gravel.

Irrigation: Once established, pomegranates can withstand considerable drought, but they must be irrigated for good fruit production. To develop new plants, they should be watered every 2 to 4 weeks during the dry season. The plants are tolerant of moderately saline water and soil conditions.

Fertilizing: In the West, the trees are given 2 to 4 ounce applications of ammonium sulfate or other nitrogen fertilizer the first two springs. After that, very little fertilizer is needed, although the plants respond to an annual mulch of rotted manure or other compost.

Pruning: Plants should be cut back at about two ft. high. From this point, allow four or five shoots to develop, which should be evenly distributed around the stem to keep the plant well-balanced. These

should start about one ft. from the ground, giving a short but well-defined trunk. Any shoots, which appear above or below, should be removed, as should any suckers. Since the fruits are borne only at the tips of new growth, it is recommended that for the first three years, the branches be judiciously shortened annually to encourage the maximum number of new shoots on all sides, prevent straggly development, and achieve a vigorous, well-framed plant. After the 3rd year, only suckers and dead branches are removed.

Propagation: The pomegranate can be raised from seed but may not come true. Cuttings root quickly, and plants from them bear fruit after about three years. Twelve to 20 inches long cuttings should be taken from mature, one-year-old wood in winter. The leaves should be removed, the cuttings should be treated with rooting hormone, and about two-thirds of their length should be inserted into the soil or some other warm rooting medium. Plants can also be air-layered, but grafting is seldom successful.

Pests and Diseases: Pomegranates are relatively free of most pests and diseases. Minor problems are leaf and fruit spot and foliar damage by white flies, thrips, mealybugs, and scale insects. Gophers seldom bother the roots, but deer will browse the foliage.

Harvest: The fruits are ripe when they have developed a distinctive color and make a metallic sound when tapped. The fruits must be picked before they are over-mature when they tend to crack open, mainly when rained on. The pomegranate is equal to the apple because it has a long storage life. It is best maintained at 32° to 41° F. It can be kept within this temperature range for seven months and at 80 to 85% relative humidity without shrinking or spoiling. The fruits improve in storage, becoming juicier and more flavourful.

Deeply scoring several times vertically and then breaking it apart can eat the fruit out of hand. The clusters of juice sacs are then lifted out and eaten. The sacs also make an attractive garnish when sprinkled on various dishes. Pomegranate fruits are most often consumed as juice and can be juiced in several ways. The sacs can be removed and put through a basket press, or the juice can be extracted by reaming the halved fruits on an ordinary orange juice squeezer. Another approach starts with warming the fruit slightly and rolling it between the hands to soften the interior. A hole is then cut in the stem end and placed on a glass to let the juice run out, squeezing the fruit occasionally to get all the juice. The juice can be used in various ways: as fresh juice, to make jellies, sorbets, or cold or hot sauces, as well as to flavor cakes, baked apples, etc.

Pomegranate syrup is sold commercially as grenadine.

Commercial Potential: The primary commercial growing regions worldwide are the Near East, India's surrounding countries, and southern Europe. In California, commercial cultivation is centered south of San Joaquin Valley. Consumer demand in this country is not great. More pomegranate fruits probably wind up as decorations in fruit bowls than are consumed.

Pomegranate Health Benefits:

The Fruit Helps Protect Against Plaque, Hunger, and Certain Cancers

Pomegranate fruit and juice offer a wealth of nutrients and other health benefits.

As far as fruits go, pomegranates seem like more trouble than they are worth. They have spiny skin, and if not sliced into just so, they make a mess and leave some of the seeds inside, which is the actual fruit part, cut and bruised; the surrounding white membrane is too bitter to eat. Pomegranate juice, too, easily stains hands and fingers. They are a kind of berry, so it would be easier to spring for some strawberries instead.

- The thing is, pomegranates are healthy in their own right. Sure, like strawberries, they're a rich source of vitamin C and antioxidants, not to mention fiber and anti-inflammatory properties — but more than that, studies show eating the fruit and drinking pomegranate juice can help protect against disease, like certain cancers and Alzheimer's.
- The fruit is native to Iran and, as we mentioned before, was often overlooked due to its meticulous, albeit necessary, preparation. Pomegranates can be traced back to 3000 B.C. Like King Tut, the fruit was buried alongside ancient Egyptians "in hopes of a second life." Some scholars go as far as to suggest it was a pomegranate, not an apple, that tempted Eve.

More Potassium

- The antioxidants above protect against dialysis-related infections, kidney diseases, and cardiovascular complications (e.g., high blood pressure).

Curb Your Hunger

- Shape cited that the seeds' vitamin C accounts for nearly 40 percent of the recommended

amount. Due to their high levels of fiber, pomegranate seeds work to lower blood pressure and satiate hunger. If you do not want to spoon-feed yourself some pomegranate seeds, consider topping your oatmeal, quinoa, or yogurt with them. Shape suggested that pomegranates also complement chicken and turkey dishes.

Plaque Protection

- It protects against dental plaque microorganisms. Drinking the juice reduces plaque-forming units by 32 percent. The juice's antioxidants, called polyphenols, are a primary driver behind its believed antibacterial activity.

Cancer Protection

- Components of pomegranate juice may stop prostate cancer cells from moving while also weakening the chemical signals that prevent this kind of cancer from spreading. In a separate study, pomegranate juice may contain and destroy breast cancer cells.
- Prostate cancer patients may also experience lowered levels of a prostate-specific antigen (PSA) when they drink 8 ounces of pomegranate juice each day.
- Reduced Risk of Alzheimer's Disease

- A specific polyphenol called punicalagin is believed to be the source of pomegranate's anti-inflammatory properties. An animal study showed mice fed pomegranate juice experienced lower levels of amyloid plaque — the plaque that accumulates between the brain's nerve cells, the hallmark sign of Alzheimer's — and improved their performance for specific mental tasks.

30.7 - Fig

It was narrated from Hazrat Abu Darda (RA) that a plate of figs was presented as a gift in the service of the Messenger of Allah ﷺ. He ate it and said, "If I say that a fruit has come down from Paradise, then it can be that fruit because the fruits of Paradise will not have kernels." Eat it as it removes hemorrhoids and is beneficial for gout. Gout is a well-known disease that occurs in the small joints of the feet. It takes the form of swelling in the joints of the ankles and toes.

Figs are a fruit that is eaten both fresh and dried. Dried figs are available throughout the year. Figs contain all the ingredients to give strength to the human body. It removes excess body fat. It is beneficial for treating high blood pressure. It strengthens the bones. It compensates for the deficiency of iron in the body. Figs are hotter in temperament. Figs invigorate the heart and quench thirst. It is very beneficial for mental diseases. It produces blood, thickens the body, and facilitates urination. A good quality fig has a firm white skin. It contains more nutrients than all fruits. It is beneficial for chest, throat, and respiratory tract diseases. It is helpful for the skin and protects it from diseases. It removes toxic effects from the body. Figs are also included in the things which Allah swore by swearing in the Holy Qur'an.

Although dried figs are available throughout the year, there is nothing like fresh figs' unique taste and texture. They are lusciously sweet with a texture that combines the chewiness of their flesh, the smoothness of their skin, and the crunchiness of their seeds.

Figs grow on the Ficus tree (*Ficus carica*), a member of the Mulberry family. They are unique in that they have an opening called the "ostiole" or "eye," which is not connected to the tree but helps the fruit's development by increasing its communication with the environment. Depending upon the variety, figs range dramatically in color and subtly in texture. Most figs are dried by exposure to sunlight or through an artificial process, creating a sweet and nutritious dried fruit that can be enjoyed throughout the year.

Health Benefits

Help Lower High Blood Pressure

Figs are a good source of potassium, a mineral that helps to control blood pressure. Since many people not only do not eat enough fruits and vegetables but also consume high amounts of sodium, as salt is frequently added to processed foods, they may be deficient in potassium. Low intake of potassium-rich foods, especially when coupled with a high intake of

sodium, can lead to hypertension. In the Dietary Approaches to Stop Hypertension (DASH) study, one group ate servings of fruits and vegetables instead of snacks and sweets and ate low-fat dairy food. This diet delivered more potassium, magnesium, and calcium.

A Sweet Way to Lose Weight

Figs are a good source of fiber. Fibre and fiber-rich foods may have a positive effect on weight management. In one study, women who increased their fiber intake with supplements significantly decreased their energy intake, yet their hunger and satiety scores did not change. Figs, like other high-fiber foods, may be helpful in a weight management program.

Fruit and Cereal Fibre Protective against Postmenopausal Breast Cancer

Results of a prospective study involving 51,823 postmenopausal women for an average of 8.3 years showed a 34% reduction in breast cancer risk for those consuming the most fruit fiber compared to those consuming the least. In addition, in the subgroup of women who had ever used hormone

replacement, those consuming the most fiber, especially cereal fiber, had a 50% reduction in their risk of breast cancer compared to those consuming the least. Fruits richest in fiber include apples, dates, figs, pears, and prunes. When choosing a high-fiber cereal, look for whole grain cereals as they supply the most bran (a mere 1/3rd cup contains about 14 grams of fiber).

An Insulin-Lowering Leaf in Diabetes

You probably do not think about the leaves of the fig tree as one of the fig's edible parts. But in some cultures, fig leaves are a standard part of the menu, and for good reason. The fig leaves have repeatedly been shown to have antidiabetic properties and can reduce the amount of insulin needed by persons with diabetes who require insulin injections. In one study, a liquid extract from fig leaves was added to the breakfast of insulin-dependent diabetic subjects to produce this insulin-lowering effect.

Cardiovascular Effects

In animal studies, fig leaves have been shown to lower levels of triglycerides (a form in which fats circulate in the bloodstream), while *in vitro* studies, fig

leaves inhibited the growth of certain types of cancer cells. Researchers have not yet determined which substances in fig leaves are responsible for these remarkable healing effects.

Figs emerged from our food ranking system as a good source of the trace mineral manganese, in addition to their potassium and fiber content.

Protection against Macular Degeneration

Your mother may have told you carrots would keep your eyes bright as a child, but fruit is even more critical for keeping your sight as an adult. Data reported in a study published in the Archives of Ophthalmology indicates that eating three or more servings of fruit per day may lower your risk of age-related macular degeneration (ARMD), the primary cause of vision loss in older adults, by 36%, compared to persons who consume less than 1.5 servings of fruit daily.

In this study, which involved over 100 00 women and men, researchers evaluated the effect of study participants' consumption of fruits, vegetables, the antioxidant vitamins A, C, and E, and carotenoids on the development of early ARMD or neovascular ARMD, a more severe form of the illness associated with vision loss. Food intake information was collected

periodically for up to 18 years for women and 12 years for men.

Surprisingly, intakes of vegetables, antioxidant vitamins, and carotenoids were not strongly related to the incidence of either form of ARMD. Still, fruit intake protects against this vision-destroying disease's severe form. Three servings of fruit may sound like a lot to eat each day. Still, by simply tossing a banana into your morning smoothie or slicing it over your cereal, topping off a cup of yogurt or green salad with a couple of diced figs, and snacking on an apple, plum, nectarine, or pear, you've reached this goal.

Description

Figs are the main ingredient in a famous cookie, the fig bar, and are a culinary delicacy par excellence. Part of the wonder of the fig comes from its unique taste and texture. Figs are lusciously sweet and feature a complex texture that combines the chewiness of their flesh, the smoothness of their skin, and the crunchiness of their seeds. In addition, since fresh figs are so delicate and perishable, some of their mystique comes from their relative rarity. Because of this, most figs are dried by exposure to sunlight or through an artificial process, creating a sweet and

nutritious dried fruit that can be enjoyed throughout the year.

Figs range dramatically in color and subtly in texture depending upon the variety, of which there are more than one hundred and fifty. Some of the most popular varieties are:

- Black Mission: blackish-purple skin and pink color flesh
- Kadota: green skin and purplish flesh
- Calimyrna: greenish-yellow skin and amber flesh
- Brown Turkey: purple skin and red flesh
- Adriatic: the variety most often used to make fig bars, with light green skin and pink-tan flesh.

History

Figs can trace their history back to the earliest times with mentions in the Bible and other ancient writings. They are thought to have been first cultivated in Egypt. They spread to ancient Crete and, around the 9th century BC, to ancient Greece, becoming a staple foodstuff in the traditional diet. The Greeks held figs in such esteem that they created laws

forbidding the export of the best quality figs. Figs were also revered in ancient Rome, where they were thought of as a sacred fruit. According to Roman myth, the wolf that nurtured the twin founders of Rome, Romulus and Remus, rested under a fig tree. During this period, at least 29 varieties of figs were already known.

Figs were later introduced to other regions of the Mediterranean by ancient conquerors and then brought to the Western Hemisphere by the Spaniards in the early 16th century. In the late 19th century, when Spanish missionaries established the mission in San Diego, California, they planted fig trees. These figs turned out to be inferior in quality to those imported from Europe, and it was only in the development of further cultivation techniques in the early 20th century that California began focused cultivation and processing of figs. Today, California remains one of the largest producers of figs in addition to Turkey, Greece, Portugal, and Spain.

How to Select and Store

Fresh figs are among the most perishable fruits, so they should be purchased only a day or two before you plan to eat them. Look for figs that are rich, deep in color, plump and tender but not mushy, with firm

stems and free of bruises. Smelling figs can also give you clues about their freshness and taste. They should have a mildly sweet fragrance and not smell sour, indicating they may be spoiled.

For the most antioxidants, choose fully ripened figs:

Research conducted at the University of Innsbruck in Austria suggests that as fruits fully ripen, almost to the point of spoilage, their antioxidant levels increase.

Key to the process is the color change that occurs as fruits ripen, a similar process to that seen in the fall when leaves turn from green to red to yellow to brown—a color change caused by the breakdown and disappearance of chlorophyll, which gives leaves and fruits their green color.

Ripe figs should be kept in the refrigerator to stay fresh for about two days. Since they are delicate and can easily bruise, you should store them on a paper towel-lined plate or a shallow container. They should be covered or wrapped to ensure they do not dry out, are crushed, or pick up odors from neighboring foods. If you have purchased slightly under-ripe figs, keep them on a plate at room temperature, away from direct sunlight. Dried figs will stay fresh for several months and can be kept in a cool, dark place or stored in the refrigerator. They should be well

wrapped so that they are not overexposed to air that may cause them to become hard or dry.

A Few Quick Serving Ideas

Add some dried or fresh figs when preparing oatmeal or whole-grain breakfast porridge.

Poach figs in juice and serve with yogurt or frozen desserts.

Add quartered figs to a salad of fennel, arugula, and shaved Parmesan cheese.

Fresh figs stuffed with goat cheese and chopped almonds can be served as hors d'oeuvres or desserts.

Dried Figs and Sulphites

Commercially grown dried figs may be treated with sulfur dioxide gas during processing and with sulfites to extend their shelf life.

Sulfur-containing compounds are often added to dried foods like figs as preservatives to help prevent oxidation and bleaching of colors. The sulfites used to help preserve dried figs cause adverse reactions in an estimated one out of every 100 sulfite-sensitive people.

Sulfite reactions can be particularly acute in people who have asthma. The Federal Food and Drug Administration estimates that 5 percent of asthmatics may suffer a reaction when exposed to sulfites.

Foods classified as "organic" do not contain sulfites since federal regulations prohibit these preservatives in organically grown or produced foods. Therefore, concern about sulfite exposure is another reason to purchase organic foods.

Nutritional Profile

Figs are a good source of dietary fiber, vitamin B6, copper, potassium, manganese, and pantothenic acid.

DESCRIPTION

Growth Habit: The fig is a picturesque deciduous tree, up to 50 ft. tall, but more typically, up to 10 - 30 ft. Their branches are muscular and twisting, spreading more comprehensively than tall ones. Fig wood is weak and decays rapidly. The trunk often bears large nodal tumors where branches have been shed or removed. The twigs are terete and pithy rather than woody. The sap contains copious amounts of milky latex, irritating human skin. Fig trees often grow as multiple-branched shrubs, especially when subjected to

frequent frost damage. They may be espaliered, but only where roots may be restricted, as in containers.

Foliage: Fig leaves are bright green, single, alternate, and large (to 1 ft. in length). They are more or less deeply lobed with 1 - 5 sinuses, rough hairy on the upper surface and soft hairy on the underside. In summer, their foliage lends a beautiful tropical feeling.

Flowers: The fig's tiny flowers are out of sight, clustered inside the green "fruits," technically a syconium. Pollinating insects gain access to the flowers through an opening at the apex of the synconium. In the case of the common fig, the flowers are female and need no pollination. There are three other types: the caprifig, which has male and female flowers requiring visits by a tiny wasp, *Blastophaga grossorum*; the Smyrna fig, needing cross-pollination by caprifigs to develop normally; and the San Pedro fig, which is intermediate, its first crop independent like the common fig, its second crop dependent on pollination.

Fruits: The common fig bears a first crop, the breba crop, in the spring on last season's growth. The second crop is held in the fall of the new development and is known as the main crop. In cold climates, the breba crop is often destroyed by spring frosts. The matured "fruit" has a tough peel (pure

green, green suffused with brown, brown, or purple), often cracking upon ripening and exposing the pulp beneath. The interior is a white inner rind containing a seed mass bound with jelly-like flesh. The edible seeds are numerous and generally hollow unless pollinated. Pollinated seeds provide the characteristic nutty taste of dried figs.

CULTURE

Location: Figs require full sun all day to ripen palatable fruits. Trees become enormous and will shade out anything growing beneath. Repeated pruning to control size causes crop loss. The succulent trunk and branches are unusually sensitive to heat and sun damage and should be whitewashed if particularly exposed. Roots are greedy, traveling far beyond the tree canopy. Figs are not fruit trees for small places. However, the fine roots that invade garden beds may be cut without loss to the tree in areas with short (less than 120 days between frosts), cool summers, and espalier trees against a south-facing, light-color wall to take advantage of the reflected heat. In coastal climates, they grow in the warmest location, against a sunny wall, or in a heat trap. For container-grown plants, replace most of the soil in the tub every three years and keep the sides shaded to prevent overheating in sunlight.

Irrigation: Young fig trees should be watered regularly until fully established. In dry western climates, water matures trees deeply at least every one or two weeks. Desert gardeners may have to water more frequently. Mulch the soil around the trees to conserve moisture. If a tree is not getting enough water, the leaves will turn yellow and drop. In addition, drought-stressed trees will not produce fruit and are more susceptible to nematode damage. Recently planted trees are particularly vulnerable to water deficits and often run out and die.

Pruning: Fig trees are productive with or without heavy pruning. It is essential only during the initial years. Trees should be trained according to the use of fruit, such as a low crown for fresh-market figs. Since the crop is borne on terminals of the previous year's wood, once the tree form is established, avoid heavy winter pruning, which causes loss of the following year's crop. It is better to prune immediately after the main crop is harvested, or with late-ripening cultivars, prune half the branches in the summer and the remainder the following summer. If radical pruning is done, whitewash the entire tree.

Fertilization: Regular fertilization of figs is usually necessary only for potted trees or when grown on sand. Excess nitrogen encourages rank growth at the expense of fruit production, and the fruit produced often ripens improperly, if at all. Generally, fertilize fig

trees if the branches grew less than a foot the previous year. Apply 1/2 - 1 pound of actual nitrogen, divided into three or four applications beginning in late winter or early spring and ending in July.

Frost Protection: In borderline climates, figs can be grown out of doors if given frost protection. Brown Turkey, Brunswick, and Blue Celeste cultivars are some of the best choices—plant against a wall or structure, which provides some heat by radiation. Or grow as a bush, pruning the trunk to near ground level at the end of the second year. Allow several stems to replace the trunk, and increase like a lilac. For further protection, erect a frame over the plant, covering and surrounding it with heavy carpet in winter. Keep the roots as dry as possible during winter, raising a berm to exclude melting snows during thaws. In northern climates, the fig is best grown as a tub or pot plant that can be brought in a warm winter location and taken out again in spring. Dormant buds are more susceptible to freezing than wood. Freezing may also create a trunk without live buds; regrowth is possible only from roots.

Propagation: Fig plants are usually propagated by cuttings. Select foot-long pieces of dormant wood, less than 1 inch in diameter, with two-year-old timber at the base. One-year twigs with a heel of the two-year branch at the base may also be used. Dip the cuttings in a rooting hormone and allow them to

callus one week in a moist place at 50-60° F. Summer cuttings may also be made, but they do best if defoliated and winterized in refrigeration for 2-3 weeks before potting. Leafy shoots require a mist bed. Particularly rare cultivars may be propagated on rootstocks or older trees, top worked by whip, cleft, crown grafting, or chip or patch budding. Rooted cuttings should be planted in 22- 30 square feet, depending upon the soil's capacity and the tree's ultimate size. Keep roots moist until planted. Never transplant or disturb a young tree while it starts new growth in spring, as this will likely kill it. Cut the tree back to 2 ft. high upon planting and whitewash the trunk.

Pests and Diseases: Fig tree roots are a favorite food of gophers, which can quickly kill a large plant. One passive control method is to plant the tree in a large aviary wire basket. Deer are not particularly attracted to figs, but birds can cause much damage to the fruit. Nematodes, particularly in sandy soils, attack roots, forming galls and stunting the trees. Mitadulid and Carpophilus dried fruit beetles can enter ripening fruit through the eye and cause damage by introducing fungi and rots. They frequently breed in fallen citrus fruits. Keep a clean orchard by destroying fallen fruits, and do not grow near citrus trees. Euryphid mites cause minor damage

but are carriers of mosaic virus from infected to cleaned trees.

Mosaic virus, formerly considered benign, probably causes crop reduction. Symptoms resemble potassium deficiency--leaves are marbled with yellow spots, and the veins are light. Symptoms are often only apparent once the tree is older or becomes heat or water-stressed. Do not purchase infected trees and isolate those that show symptoms. Botrytis causes a blast of branch terminals, which dry out and turn charcoal-like. The attack usually starts from half-grown fruits damaged by the first frost of winter and then enters the main stem as a reddish expanding necrotic zone. The infection is generally self-controlling and stops in the spring. It can be prevented by removing mummies and frost-damaged fruits as soon as they are observed. Fig canker is a bacterium that enters the trunk at damaged zones, causing necrosis, girdling, and loss of branches. It usually starts in sunburned areas, so it is essential to keep exposed branches whitewashed. Rhizopus smut attacks ripened fruits on the tree, causing charcoal black coating inside the fruit, and is worst on cultivars with large, open eyes. Most ripe fruit losses are from Endosepsis (*Fusarium*) and *Aspergillus* rot, which insects introduce, even pollinating wasps. The fruit appears to burst, or a ropy, mucus-like exudate drains from the eye, rendering

the fruit inedible. The best control is to destroy all crops for one year, apply diazinon granules beneath trees to eliminate insect vectors and destroy adjacent wild trees. Penicillium fungus will attack dried fruits in storage but can be controlled by keeping them dry or sulfuring them before storage.

Harvest: Figs must be allowed to ripen fully on the tree before they are picked. They will not ripen if picked when immature. A ripe fruit will be slightly soft and bend at the neck. Harvest the fruit gently to avoid bruising. Fresh figs do not keep well and can be stored in the refrigerator for only 2 - 3 days. Some fig varieties are delicious when dried. They take 4 - 5 days to dry in the sun and 10 -12 hours in a dehydrator. Dried figs can be stored for six to eight months.

Commercial potential: Because of losses in transport and short shelf life, figs are high-value fruits of limited demand. The best outlet is a direct sale at roadside or farmers' markets, but they do not permit fruit handling. Figs for shipping are collected daily just before they reach the fully ripe stage but yield to a soft pressure, usually indicated by small cracks in the skin. They should be immediately refrigerated. For commerce, choose a cultivar that parts readily from the branch and does not tear the neck.

The health benefits of... figs

Dried and fresh figs have a long and illustrious history. They are an excellent fiber source and are full of vitamins and minerals. Figs are known as a healthy and versatile ingredient that can add sweetness to various dishes.

An introduction to figs

Figs are the fruit of the ficus tree, which is part of the mulberry family (Moraceae). Figs have a unique, sweet taste, soft and chewy texture, and are littered with slightly crunchy, edible seeds. Fresh figs are delicate and perishable, often drying to preserve. This produces a sweet and nutritious dried fruit that can be enjoyed all year round. There are multiple varieties of fig, all of which vary widely in color and texture. Their unique feature is a little bud-like opening called an ostiole at the top that helps the fruit develop. Their natural sweetness meant that, before the days of refined sugars, they were often used as a sweetener.

One of the world's oldest trees, the fig tree can be traced back to the earliest historical documents and features prominently in the Bible. Figs are native to the Middle East and the Mediterranean and were held in such high regard by the Greeks that laws were once created to prevent their export. Figs are often recommended to nourish and tone the

intestines and act as a natural laxative because of their high fiber content. Many of us consume too much sodium (salt) in processed foods. High intakes of sodium can lead to potassium deficiencies, and this imbalance between the two minerals can lead to hypertension (high blood pressure). A diet rich in fruit and vegetables – including fresh figs, naturally increases potassium and is therefore encouraged to help lower blood pressure.

Naturally high in dietary fiber, figs can be a valuable food for those watching their weight. High-fiber foods provide feelings of fullness and can reduce hunger and cravings. Figs also contain prebiotics, which helps support the preexisting good bacteria in the gut, improving digestive wellness.

Figs are a good fruit source of calcium, a mineral involved in bone density. Their high potassium content may counteract the urinary calcium excretion caused by high-salt diets. This, in turn, helps to keep calcium in bones and lessens the risk of osteoporosis.

Safety

Figs contain high levels of oxalates. Eating excessive amounts of figs is likely to have a laxative effect, so they should be enjoyed in moderation.

30.8 – Lote (Indian Jujuba/Ber) and (Sidra tul Muntaha)

Sidra-tul-Muntaha, by which the Prophet (ﷺ) saw Jibril (as) when he was taken up into the heavens.

Allah ﷺ says (interpretation of the meaning):

وَلَقَدْ رَأَاهُ نَزْلَةً أُخْرَىٰ () عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ () عِنْدَهَا جَنَّةُ الْمَأْوَىٰ ()
إِذْ يَغْشَى السِّدْرَةَ مَا يَعْشَىٰ () مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ ()
لَقَدْ رَأَىٰ مِنْ عَائِلَتِ رَبِّهِ الْكَبُورَىٰ ()

And indeed he (Muhammad ﷺ) saw him [Jibril (Gabriel)] at a second descent (i.e., another time). (13) Near Sidra-tul-Muntaha (a lotus-tree of the utmost boundary over the seventh heaven beyond which none can pass). (14) Near it is the Paradise of Abode. (15) When that covered the lotus tree, which did cover it! (16) The sight (of Prophet Muhammad ﷺ) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it). (17) Indeed, he (Muhammad ﷺ) did see of the Most excellent Signs of his Lord (Allah). (18)
[Surah An-Najam [53:13-18]

Sidra refers to a berry tree. Sidra-tul-Muntaha is the tree planted near Jannat al-Mawa and is the place of extremity. Here comes the orders of the Almighty.

All actions and orders that come from below stop here. Sidra-tul-Muntaha means a berry (Lote) tree is at the end of the universe. No one has the power to go beyond this place except the Imam of the Prophets (ﷺ).

Hazrat Anas (RA) narrates that in the seventh heaven, there was a berry tree whose fruits were as big as Hijra's mat and whose leaves were like the ears of an elephant. Anything that goes up from the earth stops at the maximum point and then descends; its name is Sidra-tul-Muntaha.

Hazrat Asma (RA), daughter of Hazrat Abu Bakr Siddique (RA), said that I heard the mention of Sidratul Muntaha from the Messenger of Allah (ﷺ). He (ﷺ) says that the shade of its branch is such that a horseman walks under it for a hundred years, but the shade will not end, and a hundred thousand horsemen can come under its shade. Its floor is of gold, and its fruits are like big jars in quantity. Muqatil (ra) said that it is a tree adorned with ornaments, clothes, fruits, and all colors, and if its branch falls on the earth, it enlightens all the planet's inhabitants. (Tafsir Mazhari)

Even though Gabriel Amin (as) is the messenger of the angels, he cannot go beyond this place. He said that if I move up even a hair from here, I will be burnt

by the light of Allah. Rasool Allah (ﷺ) saw that there are four rivers: two rivers are going in, and two rivers are coming out. The Messenger of Allah (ﷺ) said. O Jibreel (as), what is this? He said these two rivers going inwards are in Paradise, and the two rivers coming out are the Nile and the Euphrates.

In Bukhari's narration, these four rivers are at the root of Sadra-tul-Mantaha.

According to the narration of Muslims, these four are as follows.

Nile, Euphrates, Seyhan, and Jehan

What is its true nature and status? It is one of the secrets and symbols of this universe of Allah Almighty. It cannot be reached by human intellect and understanding. The fruits of this tree are as big as the watering cans of the settlement of Hajar (a region of Arabia). Its leaves are as big as an elephant's ear, and the tree is covered with golden moths. In another narration, it is surrounded by Alwan (i.e., different color lights), which is impossible to imagine.

Berry (lote) is found in hot and desert regions. Berries are found in small, solitary bushes in forests. Also, they are found in large trees. They are more common on the banks of wells and springs. Its branches have thorns and rounded, glossy leaves. Berries from mountainous regions are more flavorful. The age of

the lote tree is several hundred years. The lote is native to China, and its tree height can reach forty (40) feet. They have yellow flowers and fruits that turn deep yellow and red when ripe. In 1906, white plum varieties were imported from China to the United States and cultivated in the Southwest.

The effectiveness of lote is cold and dry. Beneficial for warm-tempered people. The lote quenches thirst, suppresses appetite, relieves nervousness, purifies the blood, and improves eyesight. Useful in dysentery and intestinal edema. Raw lotus causes constipation and bloating. It improves digestion and kills stomach bugs. It provides nutrition to the body but produces phlegm. It is eaten both fresh and dry. Allah has mentioned it among the fruits of Paradise.

In the Holy Qur'an there is a divine statement!

وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ () فِي سَدْرٍ مَّخْضُودٍ ()

And those on the Right Hand- how (fortunate) will be those on the Right Hand? (27) (They will be) among thornless lote-trees, (28)
(Surah al-Waqiyah: 27-28)

The Messenger of Allah (ﷺ) declared lote as a delicious fruit and gave it the status of being the fruit of paradise and described its leaves as the best for cleansing. When a Muslim dies, he is purified before being entrusted to Allah. Give bath, removes all kinds

of impurities from his body. Then, they wash, wrap, and bury it in clean clothes. The juice of the lote leaves is considered the best for cleansing. When the Prophet's daughter Hazrat Fatima Khatan-e-Jannat (RA) died, she too was bathed in the water of lotes leaves.

Muhammad Ahmad Dhahabi (ra) narrated the hadith that the Messenger of Allah (ﷺ) said! When Hazrat Adam (AS) came to earth, the first fruit he ate was a lote.

The phrase translated here as "when that covered the lote-tree which did cover it" is explained by the Hadith narrated by Imam al-Bukhari from Abu Dhar (RA), in which the Prophet (ﷺ) said: "It was covered in colors, I do not know what they are..." According to a Hadith narrated by Abu Sa'id (RA) and Ibn 'Abbas (RA), he said: "The angels covered it." According to a report narrated by Muslim (ra), he said, "When it was covered with whatever covered it by the command of Allah ﷺ, it changed, and none of the creation of Allah ﷺ could describe its beauty."

In the famous Hadith about his Meraj (ascent into heaven), the Prophet (ﷺ) said that when Jibril (as) took me up into the sky, he went through from one heaven to the next by the command of Allah until he reached the seventh heaven. He said, "Then I was taken to Sidra-tul-Muntaha; its fruits were like the

pitchers of Hajar, and its leaves were like the ears of elephants. He said, 'This is Sidra-tul-Muntaha'..."
(Reported by al-Bukhari, 3598).

The reason why it is called Sidra-tul-Muntaha is stated in the Hadith narrated from Ibn Mas'ud (RA) by Imam Muslim (ra): "There everything that comes up from earth stops (Yantahi), and it is taken from there, and there everything that comes down stops, and it is taken from there." Al-Nawawi said it is called Sidra-tul-Muntaha because the knowledge of the angels stops at that point, and no one has gone beyond it except the Messenger of Allah ﷺ.

The knowledge of every Prophet who has been sent and every angel who is near to Allah stops at the tree. What lies beyond it is unseen; no one knows it except Allah or the one to whom He tells it. It was said that this is the ultimate destination of the souls of the martyrs.

The fruits described in the Hadith are well known: the fruits of the lotus tree. Al-Khattabi said that the phrase "like the pitchers of Hajar" meant that they were big like pitchers; this was known to the first listeners, which is why this analogy was used. Hajar is a place name. The phrase "its leaves were like the ears of elephants" indicates enormous size.

CEDAR OR LOTE-TREE IN THE LIGHT OF AL-QURAN

Quranic Name: *Sidr*

Common Names: 1. *Shajara-tul-Allah*, Arz, Arz al-Rab, Arz al-Lebanon (Arab.), Cedar (Eng.), Zizafun, Zizfum. Sedr (Pers.), Sedir (Turk.), Cedre (Fr.), Zeder (Ger.), Cedrus (Lat.), Erez, Ahrazim (Heb.), Cedros, Kedros, (Gr.), Cedro (It & Sp.), Kedr (Russ) **Pohon Cedar** (Indon)

Quranic References:

1. SURAH (*Saba-The City of Saba*). V: 15 – 16

لَقَدْ كَانَ لِسَبَأٍ فِي مَسْكَنِهِمْ عَائِدٌ جَنَّتَانِ عَنْ يَمِينٍ وَشِمَاءٍ كُلُّوْمِنْ رِزْقٍ رَبِّكُمْ
وَأَشْكُرُوا لَهُ بُلْدَةٌ مَطِيبَةٌ وَرَبُّ غَفُورٌ (فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيِّئَاتِ الْعَرِمِ
وَبَدَّلْنَاهُمْ بِجَنَّتِيهِمْ جَنَّتَيْنِ ذَوَاتِ أَكْلٍ خَمْطٍ وَأَثْلٍ وَشَنِيعٍ مِنْ سِدْرٍ قَلِيلٍ (

There was indeed a sign for Sheba in their dwelling place: Two gardens on the right hand and the left (as who should say): Eat of the provision of your Lord and render thanks to Him. A fair land and an indulgent Lord! (15) But they were forward, so We sent on them the flood of 'Iram, and in exchange for their two gardens gave them two gardens bearing bitter fruit, the tamarisk and here and there a lote-tree. (16)

(Surah Saba: 15 – 16)

2. SURAH (*An-Najm-The Star*). V : 7-18

وَهُوَ بِالْأَفْعُلِ الْأَعْلَىٰ (٧) ثُمَّ دَنَا فَتَدَلَّىٰ (٨) فَكَانَ قَابِ قَوْسَيْنِ أَوْ أَدْنَىٰ (٩) فَأَوْحَىٰ إِلَيْهِ مَا أَوْحَىٰ (١٠) مَا كَذَبَ الْفَوَادِمَارَأَىٰ (١١) أَفَتَمِرُونَهُ عَلَىٰ مَا يَرَىٰ (١٢) وَلَقَدْ رَأَاهُ نَزْلَةً أُخْرَىٰ (١٣) عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ (١٤) عِنْدَهَا جَنَّةُ الْمَأْوَىٰ (١٥) إِذْ يَغْشِي الْسِدْرَةَ مَا يَغْشَىٰ (١٦) مَا زَاغَ الْبَصَرُ وَمَا كَطَغَىٰ (١٧) لَقَدْ رَأَىٰ مِنْ عَائِتِ رَبِّهِ الْكَبْدَىٰ (١٨)

While he [Jibril (Gabriel)] was in the highest part of the horizon, (7) Then he [Jibril (Gabriel)] approached and came closer, (8) And was at a distance of two bows' length or (even) nearer, (9) So (Allah) revealed to His slave [Muhammad ﷺ] through Jibrail (Gabriel) (as).] whatever He revealed. (10) The (Prophet's ﷺ) heart lied not in what he (Muhammad ﷺ) saw. (11) Will you then dispute with him (Muhammad ﷺ) about what he saw [during the Meraj: (Ascent of the Prophet ﷺ to the seven heavens)] (12) And indeed he (Muhammad ﷺ) saw him [Jibril (Gabriel)] at a second descent (i.e., another time). (13) Near Sidra-tul-Muntaha (a lote-tree of the utmost boundary over the seventh heaven beyond which none can pass). (14) Near it is the Paradise of Abode. (15) When that covered the lote tree, which did cover it! (16) The sight (of Prophet Muhammad ﷺ) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it). (17) Indeed he (Muhammad ﷺ) did see, of the Greatest Signs, of his Lord (Allah). (18)

(Surah Najam: 7 – 18)

3. SURAH (Al-Waqiyah -The Inevitable Event). V: 27 - 34

وَاصْحَابُ الْيَиْمِينِ مَا أَصْحَابُ الْيَمِينِ () فِي سِدْرٍ مَّخْضُودٍ () وَطَلْحٍ مَّنْضُودٍ
() وَظَلْلٍ مَّمْدُودٍ () وَمَاءٍ مَّسْكُوبٍ () وَفَكِهَةٍ كَثِيرَةٍ () لَا مَقْطُوعَةٍ وَلَا
مَمْنُوعَةٍ () وَفُرْشٍ مَّرْفُوعَةٍ ()

And those on the Right Hand- how (fortunate) will those on the Right Hand be? (27) (They will be) among thornless lote-trees, (28) And Talah (banana-trees) with fruits piled one above another, (29) In shade long-extended, (30) And by water flowing constantly, (31) And fruit in plenty, (32) Whose supply is not cut off (by change of season) nor are they out of reach. (33) And on couches or thrones, raised high. (34)

(Surah Waqiyah: 27 – 34)

There are four references to the word ‘Sidrah’ in the Holy Qur'an. It is mentioned twice in Surah Najm and once each in Surah Waqiyah and Surah Saba. Of these four references, only one pertains to this earth (Surah Saba), while the other three have been mentioned in the description of the paradise and the skies.

Most of the commentators and translators of the Qur'an in English have considered Sidrah the Lote-Tree, which in Arabic is known as

either Nabq or ‘Unnab and in European languages as jujube or *Ziziphus*. However, Maulana Shabbir Ahmad Usmani (ra) states in his Quran commentary that *Sidra al-Muntaha*, referred to in Verse 57 of Surah Najm, should not be confused with Jujubes. Only Allah knows what type of tree it is. It also reported through some narrations of The Prophet (ﷺ) that the roots of gigantic *Sidrah* would be in the sixth sky while its branches spread over to the seventh sky. Maulana Majid (Commentary of Quran), while describing the meaning of Surah Waqiyah, has stated that some well-known Arabic commentators of the Qur'an have expressed the opinion that *Sidrah* does not mean the Lote-Tree but “it is some other beautiful tree.” Several Arabia, English, and Urdu commentators have stated that Divine Summons were received by Prophet Moses (AS) near a celebrated tree and Prophet Muhammad (ﷺ) had Allah's Vision also near a tree called Quran *Sidrah*.

In *Lughat al-Qur'an* (Arabic Dictionary), *Sidr* is defined as a tree signifying the utmost boundary of human knowledge. Maulana Maududi (ra), in his commentary on the Quran, says that it is a place where the Holy Prophet (ﷺ) met Gabriel (as) for the second time in person, and it is difficult to know the exact nature and description of this *Sidrah* tree. Nevertheless, in his opinion, it was something for which Allah considered the word *Sidr* to be the most

suitable word in human language. Hughes (Meaning of Quran) thought Sidra-tul-Muntaha was the tree of extremity.

Allama Yusuf Ali (Meaning of the Glorious Quran) has identified *Sidrah* as a Lote-Tree of the *Ziziphus* genus in Arabia in wild states and cultivation. Even though some commentators of the Qur'an have identified *Sidra* as the possible Lote-Tree (*Ziziphus Species*), it is essential to note that majority of them have retained the original word *Sidratul-Muntaha* or *Sidrah* in their translations of Surah Najm (V.57). Dawud (ra) has translated *Sidra-tul-Muntaha* as *Sidrah* tree and *Sidre-Makhzud* as a thornless *Sidrah*.

To establish the actual identity and true nature of *Sidrah*, one must very carefully consider the purpose of the Quranic reference to this tree. Of all the four references to the word *Sidrah*, not even a single verse describes or indicates the occurrence of its fruit. Furthermore, in none of the verses of the whole Qur'an one finds the mention of *Sidra* along with other fruit-bearing trees, namely Date (*Nakhli*), Olive (*Zaitun*), Fig (*Teen*), Grape (*'Inab*), and Pomegranate (*Rumman*). All these fruits and fruit-bearing trees have been mentioned together several times in many verses, but in none has *Sidra* been clubbed with them. Thus, it is clear that by saying *Sidrah*, Allah has emphasized the beauty, strength, and grandeur of

some trees and not the fruit. For instance, in Surah *Najm* and Surah *Waqiyah*, a spectacular and panoramic view of Skies and Paradise has been described mentioning *Sidrah*, whereas, in Surah *Saba*, *Sidra* is mentioned as one of the devastating floods of *Eram* (the other two trees being *Tamarisk*, i.e., *Athal* and *Mustard tree*, i.e., *Khamt*).

Before identifying true *Sidrah*, let us consider the opinion of those who claim it to be the Lote-Tree of the genus *Ziziphus*. According to Paxton, the name *Ziziphus* originates from the Arabic word *Ziziofun*, which means a spiny shrub. All the species of *Ziziphus* are armed with spines or thorns and are not deep-rooted plants. The three species of *Ziziphus* occurring in Arabia are *Z.mauritiana*, the source of jujube fruits; *Z.lotus*, which produces the edible fruits known as ‘*Unnab* (in Arabic). And *Z.spina-Christi*, thorns of which are said (As per Christian belief) to have been used to make the crown for Holy Christ (AS). These species are generally spiny shrubs but sometimes attain the size of a small tree. All of them produce edible fruits, although in taste, none can be rated as good as the ones described in the Qur'an, namely date, grape, figs, pomegranate, and olive. *Ziziphus* trees are a good fuel source, but none are suitable for timber. All these plants are found in tropical regions of Africa and Asia and not in the hilly areas with a cool climate.

Orchards of pure *Ziziphus* are seldom planted. Wild or cultivated in patches or around gardens as protective barriers or hedges.

Now, taking into account the characteristics of *Ziziphus*, one is led to the conclusion that *Sidrah* of the Qur'an may not be any of its species because, in Surah *Najm* and Surah *Waqiyah*, the beauty of the *Sidrah* plants has been described while in Surah *Saba*, it is mentioned in the relaxed environment of the hilly regions of Yemen which is about 4000 ft. above sea level. At such heights, *Ziziphus* is not supposed to grow, at least not wild. *Ziziphus* cannot be considered a graceful and helpful tree to deserve its description in the Verses regarding *Sidratul-Muntaha* and Paradise. One must also remember that *Sidrah* fruits are not mentioned in the verses. Under the circumstances, one is compelled to analyze the comments of those scholars who have stated that *Sidrah* may be some "other good tree." This prompts us to consider the possibility of the Cedar of Lebanon as the true *Sidra* of the Quran. This majestic tree is botanically known as *Cedrus libani*, commonly called *Arz al-Rab* (*Arz of the God*), *Shajra-tul-Allah* (*Tree of the Lord*), or *Arz al-Lebanon*. It is the most beautiful and imposing tree in Arabia and probably the grandest in the entire plant kingdom. *Cedrus libani* is a very tall tree reaching a

height of up to one hundred fifty feet with a trunk of about eight feet in diameter and often having a circumference of as much as forty feet. It has a thick growth of dark green foliage with spread-out branches. The whole plant, with its terraced effect of the foliage, imparts the tree the dignity and grandeur of a giant pyramid when seen from a distance. Moldenke (Plants of Bible) has rightly stated that looking at the Cedar tree (or its forest), one is lost by its beauty.

Cedar wood is a quality timber. It is shiny, light, durable, and pleasant smelling because of the presence of a resin known as Cedar oil. These were why big Prayer Halls were made of Cedarwood during the pre-Christian era. Such structures only required a little attention for their cleanliness and washing. It is said that the grand Palace of (Hazrat) Solomon (AS) was built from the timber of this marvelous tree, for which one hundred eighty thousand laborers were employed to cut down the vast trees and transport them to the capital, Jerusalem. During the period of Pharaohs, too, extensive forests of Cedar of Lebanon were cut down, and its timber was transported to Egypt to build Palaces and Temples, which lasted for several centuries. Cutting of Cedar trees became so frequent that a stage was reached during the time of Holy Christ when these trees became scarce, and in

some regions, their cutting and destruction were very much discouraged and disliked.

The celebrated tree of Lebanon has been mentioned in the Bible by the name Erez, which in Greek and other European languages has been translated as Kedros, Cedrus, Cedro, and Cedros, etc. The Hebrew name Erez and its equivalent in Arabic, i.e., Arz, have been claimed to have been derived from the Sematic language. Similarly, its other names, like Cedrus, Cedro, etc., also originate in semantic language. Historically, before Islam's advent, the vast areas of Syria, Palestine, and Iraq were under Greek and Roman influence. Consequently, many Roman and Greek names of the plants were adopted in Arabic, too, obviously with some changes in their pronunciation and format. Thus, it is very likely that Arz (Arabic) and Erez (Hebrew) also became known as Sidr or Sidrah in Arabic as a derivation of Cedrus, Cedro, and Kedros. However, when the actual Cedar, i.e., Sidrah of the Qur'an, became scarce even in Lebanon and Syria, people started calling other trees Sidrah. For instance, Juniperus found in the hilly habitat of Hijaz and other high-altitude areas of Arabia were also called Arz (Sidr), although its original Arabian name was 'Ar'Ar. When the Juniper forests were also cut down, as was Cedrus libani's fate, to meet the population demand for timber and fuel, some other trees also became

known as Sidrah. *Ziziphus* was foremost amongst them mainly because several species of this genus, like *Z.lotus* (Arabic, Unnab) and *Z.spina-Christi*, were found wild in peninsular Arabia. That is how the true Sidrah of *Cedrus libani*, i.e., Arz al-Rab, was pushed to oblivion. Instead, the misapplied name of Sidrah for Lote-Tree (*Ziziphus* species) became popular and familiar to the masses. Such changes in the local or vernacular names of the plants are a fairly common phenomenon in a country's floristic wealth or linguistic regions. For example, Kinos, Copals, Teak, etc., are applied to several different plant species that belong to other genera and even families. Hence, it may be quickly concluded that the true Sidrah was the Cedar of Lebanon (*Cedrus libani*), though quite a few *Juniperus* and *Ziziphus* were also called Sidrah.

Cedar was once known as the king of the forests, and there are several references to this tree in the Bible. It is also called the Tree of God and is glorified in one of the Verses:

He has planted the Tree of the Lord, the Cedar of Lebanon (Book of Psalm 104: 16).

In another verse, Cedar is mentioned in the following words:

**The Hills were covered with the shadow of it, and the boughs thereof were goodly Cedars
(Book of Psalm 80: 10).**

It is interesting to note that the Cedar is known in Arabic as *Shajar al-Allah* or *Shajar al-Rab*, and the allied species *Cedrus deodara*, occurring in the Himalayas, is known in Sanskrit and Hindi as Deodar, which means the wood or tree of God.

As already stated, during the period proper from Holy Christ till the emergence of Islam, Al-Arz was known in Greek and other European languages by words quite akin to *Sidrah* and, therefore, if the Arz al-Lebanon is taken to be the *Sidrah* (*Sidr*) of the Qur'an, all the Quranic Verses describing Sidr become very clear and appropriate to the plant.

The tree of *Sidrah* on the sixth and seventh skies (Surah *Najm*) was the tallest in the area and one of Allah's most beautiful creations; of course, this plant was the subject of description and glory of most of the Prophet. The same tree is mentioned in another Surah (*Waqiyah*) when the Scene of Paradise is projected, and the word *Sidre-Makhdud*, meaning thornless *Sidrah*, is mentioned because, in the following sentence of the same Surah, the tree named *Taleh* is mentioned, which is a thorny tree, i.e., *Acacia seyal*. Obviously, in Surah *Saba*, the description of *Sidrah* becomes very clear when it is

said that only three types of trees escaped devastation by floods. Otherwise, the garden was destroyed. These were *Khamt* (*Salvadora persica*), *Athl* (*Tamarix aphylla*), and *Sidrah* (*Cedrus libani*), all of them being deep-rooted strong trees, and hence their survival during the flood of *Eram* at *Maarib* is a most logical and natural episode. There is every possibility of the occurrence of Cedar (*Cedrus libani*) at Ma'arib because this hilly area is said to have a cold climate because of its height (about 4000 ft.), and cedar is the plant of the hilly region and cold climate. It can be easily perceived that Cedar of Lebanon must have existed in Yemen, a highly civilized and wealthy kingdom during that time.

The botanical literature on the floristics of Arabia written by various experts during the late nineteenth and early twentieth century also indicates that the three species of *Ziziphus*, many Junipers, and a few species of *Tamarix* are still locally known as Sidr and Arz. This amply demonstrates that at the time of the advent of Islam, true Sidr must have been the al-Arz (Cedar) of Lebanon, but both the names of Sidr and Arz would also have been in use for other trees of *Juniperus* (Arabic, 'Ar'Ar) and *Ziziphus* too. However, in Greek, Italian, and other languages, which significantly impacted Northern Arabia, *Cedrus*, Cedar, etc., meant only the *Cedrus libani* and not *Ziziphus*.

Some of the sayings of Prophet Muhammad (ﷺ) also prove that Sidr of the Quran must be the tall tree Cedrus and not a thorny shrub-like *Ziziphus*. For instance, there is a Hadith (narration) in Abu Dawud, according to which the Prophet is reported to have said, "All those who would cut Sidr would be sent to Hell with their heads down." Similarly, Hisham bin Urwah (ra) once stated, "I have heard in Makkah that Holy Prophet Muhammad (ﷺ) has condemned those who cut Sidr." Prophet (ﷺ) said this in the context of the practice of some people in Makkah who used Sidr timber for Iraq. These narrations (Abu Dawud) of the Prophet's (ﷺ) warning against the destruction and cutting of these trees was a part of his scientific attitude to conserve the vegetation wealth and to maintain the ecological balance. It may be said that some Cedar forests are still seen in Lebanon and Syria today; it must have been because of the general attitude of Muslims against their cutting. Otherwise, had the cutting of these forests been allowed, the Cedar would have been non-existent by now. The above-referred Hadiths of Prophet Muhammad (ﷺ) are very relevant to Al-Arz and not the least to Lote-Tree. Cutting off wild and shrubby Lote trees may not be described as a big sin. The cutting of old *Ziziphus* helps in its quick regeneration.

In another *Hadith*, Prophet Muhammad (ﷺ) is reported to have told his companions that the Sidratul-Muntaha was a massive tree with its leaves (branches) looking like the ears of an elephant and its fruits like the water pots of Hajar (a place in Arabia). Now, if the tree with branches and cones, i.e., fruits (given in this book), is closely observed, one is bound to appreciate the simile the Prophet gave.

Several narrations in Bukhari, Tirmidhi, and others advise mixing Sidr leaves in warm water meant for bathing the dead body. *Cedrus libani* and *Juniperus oxycedrus* leaves are the most suitable disinfectants because both plants contain an essential oil that is highly productive as a deodorant and disinfectant. But in the absence of these two plants, *Z.lotus* or *Z.spina-christi* leaves are a poor substitute.

Several narrations transmitted by Hazrat Ja'far Sadiq (a), in Sharai al-Islam, etc., indicate that the *Sidr* must have been the leaves having antibacterial and cleansing properties. For instance, it has been reported that the Prophet (ﷺ) used to wash his clothes with *Ragvah* (lather, foam) of *Sidr* and that earlier Prophet followed this practice too. The importance of *Sidr* is highlighted by another narration from the same source, which says, 'Watering the Plants of *Sidr* and *Taleh* (Acacia species) is equal to giving water to a thirsty Believer.' These narrations

also prove that *Sidr* was the tree Cedar and not Jujube.

According to Professor Lytton Musselman's Treatise on Bible Plants, an old Cedar is noble in bearing. No wonder it is an image of a Mighty King—regal, strong, tenacious. It is also likened to an upright man. Noble as a timber, cedar is resistant to decay, fragrant, and has a beautiful grain. It could not be harvested without a royal decree.

A lesser-known use of cedar was in oblations for purification. One example is the cleansing of leprosy. This offering required cedar wood. Details are not given, but small pieces of cedar were likely used for their fragrance.

Given the facts described above, the Quranic *Sidrah* (*Sidr*) is most likely the Cedar of Lebanon. Relating it to Lote-Tree seems to be a historical misunderstanding perpetuated by the prevalent local names of the plants today.

According to Encyclopedia Mythica, *Sidra-tul-Muntaha*, the furthermost tree or the last destination tree, is a Divine tree in *al-Jannah*-the Paradise, seen by the Prophet Muhammad (ﷺ) during his trip of *Meraj*. (*Layla-tul-Isra wa al-Meraj* - Night Journey & Ascension). *Sidra-tul-Muntaha* is not the Lotus tree.

Micha F. Lindemans says that *Sidra-tul-Muntaha* is — the " Cedar of the end." The vast tree stands in heaven on the seventh stratum, under God's throne. - (Encyclopaedia Mythica).

Hazrat Ibn Abbas (RA) narrated that the companion, Hazrat Abu Bakr (RA), at the age of 18, accompanied the Prophet Muhammad (ﷺ) to Cham for trade. Stopped at a *Sidrah* tree, the Prophet Muhammad (ﷺ) sat under its shade while Hazrat Abu Bakr (RA) went up to a friar called" Bahira." The following discourse occurred: "Who is that sitting under the *Sidrah* shade?" Bahira asked. "Muhammad bin Abdullah (ﷺ)," Hazrat Abu Bakr (RA) replied. "I swear by Allah this is Allah's Prophet (ﷺ)! No one has sat under it since Jesus was done except Muhammad (ﷺ).

(Cf., al-Riyadh al-Natherah-The Ripe Meadows, Vol.1, P.419).

Originally native to Asia Minor. It is currently found in the Jebel Alaoite Mountains in Syria and Lebanon, where it is now scarce but still plentiful in Turkey's Taurus and Cilician Taurus. It grows between 1300 and 2100 m elevation. Exceptionally hardy, this light-demanding and chalcophile species grows rather slowly".

Over 1000 years (This species is often mentioned in the Old Testament. For example, the First Temple of

Solomon (AS) was built of it (see one Kings 5:6). In modern times, the Cedar of Lebanon is widely cultivated as an ornamental species. The Cedar of Lebanon is cited numerous times in religion and mythology.

The Cedar of Lebanon aided society culturally and was the basis of numerous economies for ancient civilizations. The cedar had been used to construct temples, palaces, and boats. The export of cedar wood to Egypt was an essential factor in the growth of Phoenician prosperity. It provided capital to launch the more ambitious enterprises in international trading, navigation, and arts and crafts. The Phoenicians and the Egyptians were not alone in utilizing the cedar. The Assyrians, Nebuchadnezzar, the Romans, King David, the King of Babylonia, Herod the Great, and the Turks in the Ottoman Empire all exploited the cedars. During the War of 1914-1918, most of the remaining stands were used and destroyed for railroad fuel. Consequently, the number of cedars in Lebanon has dramatically declined. It is an evergreen coniferous tree growing up to 40 m (130 ft.) tall, with a trunk up to 2.5 m (8 ft. 2 in) diameter. The leaves are needle-like, spaced out on the long shoots and in clusters of 15-45 on the short shoots.

Cedar of Lebanon was important to various civilizations. The ancient Phoenicians built trade and

military ships, houses, and temples using the trees. The Egyptians used its resin for mummification, and its sawdust was found in the pharaoh's tombs. The Sumerian Epic of Gilgamesh designates the cedar groves of Lebanon as the dwelling of the gods to where Gilgamesh ventured. They once burned cedar in their ceremonies. Moses (AS) asked his followers to use the bark of the Lebanon Cedar in circumcision and treatment of leprosy. Isaiah used the Lebanon Cedar as a metaphor for the world's pride.

Historically, extensive deforestation has occurred, with only small remnants of the original forests surviving. Deforestation has been particularly severe in Lebanon and Cyprus; in Cyprus, only small trees up to 25 m (82 ft.) tall survive, though Pliny the Elder recorded cedars 40 m (130 ft.) tall there. Extensive cedar reforestation occurs in the Mediterranean region, particularly in Turkey, where over 50 million young cedars are planted annually. The Lebanese populations are also expanding through replanting and protecting natural regeneration from browsing by goats. The Lebanese flag, with the Lebanon Cedar in the middle, has always been the national emblem of Lebanon, and it is seen on the Lebanese Flag. As a result of long exploitation, very few old trees remain in Lebanon, but there is now an active program to conserve and regenerate the forests. The forest of the Cedars in Bsharri and the Barouk forest

are national reserves in Lebanon. Extensive replanting occurs in Turkey, where approximately 30,000 hectares (74,000 acres) of cedar are planted annually. (Christopher J. Earle, Gymnosperm Database).

Meaningful narrations (*Ahadith*) on Sidrah:

'Abd Allah Bin Habashi® reported the Apostle of Allah (ﷺ) as saying: if anyone cuts the Sidr, Allah brings him headlong into hell.

Hussain Bin Ibrahim (ra) said I asked Hisham Bin 'Urwah (ra) about the cutting of Sidr when he was leaning against the house of the father, Hazrat Urwah (ra). He said- do you not see these doors? – These were made of the Sidr of 'Urwah, which 'Urwah used to cut from his land. He said there was no harm in it. Humaid's version adds that you have brought an innovation, O' Iraqi. He said, I said, this innovation is from you. I heard someone say at Makkah: The Apostle (ﷺ) of Allah cursed him who cuts a Sidr. He then mentioned the rest of the Edition to the same effect.

30.9 - Zaqqum

The tree of Zaqqum, which is the food of the people of Hell

This tree is described in the Quran as (interpretation of the meaning):

وَإِذْ قُنْدِنَ لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرُّؤْيَا أَرْيَنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ
وَالشَّجَرَةُ الْمَلْعُونَةُ فِي الْقُرْءَانِ وَنَحْوُهُمْ فَمَا يَرِيدُهُمْ إِلَّا طُغْيَانًا كَثِيرًا (٤٠)

And (remember) when We told you: "Verily! Your Lord has encompassed humankind (i.e., they are in His Grip)."

And We made not the vision which we showed you (O Muhammad ﷺ) as an actual eye-witness and not as a dream on the night of Al-Isra') but a trial for humankind, and (likewise) the accursed tree (Zaqqum, mentioned) in the Qur'an. We warn and make them afraid, but it only increases them in naught save great disbelief, oppression and disobedience to Allah.

[Surah Al-Isra' 17:60].

ثُمَّ إِنَّكُمْ أَيُّهَا الْضَّالُّونَ مُمْكِنُ بُونَ () لَا كُونَ مِنْ شَجَرٍ مِنْ زَقُومٍ ()
فَمَا لَئُونَ مِنْهَا الْبُطْوَنَ () فَشَرِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ () فَشَرِبُونَ
شُرْبَ الْهَمِيمِ () هَذَا نُزُلُهُمْ يَوْمَ الْدِينِ ()

"Then moreover, verily, you the erring-ones, the deniers (of Resurrection)! (51) "You verily will eat of the trees of Zaqqum. (52) "Then you will fill your bellies therewith,

(53) "And drink boiling water on top of it. (54) "And you will drink (that) like thirsty camels!" (55) That will be their entertainment on the Day of Recompense! (56)

[Surah Al-Waqiyah 56:51-56]

أَذْلِكَ خَيْرٌ مُّزُلاً أَمْ شَجَرَةُ الْرَّقُومِ (إِنَّا جَعَلْنَاهَا فِتْنَةً لِّلظَّالِمِينَ)
إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ (طَلْعُهَا كَاهِنٌ رُّعْوُسُ الْشَّيَاطِينِ)
فَإِنَّهُمْ لَا يَكُونُونَ مِنْهَا فَمَا يَكُونُ مِنْهَا بُطُونٌ (ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشُوْبَانٌ
مِّنْ حَمِيمٍ) (ثُمَّ إِنَّ مَرْجَعَهُمْ إِلَى الْجَحِيمِ)

Is that (Paradise) better entertainment or the tree of Zaqqum (a horrible tree in Hell)? (62) Truly, We have made it (as) a trail for the Zalimeen (polytheists, disbelievers, wrong-doers). (63) Verily, it is a tree that springs out of the bottom of Hell-fire; (64) The shoots of its fruit stalks are like the heads of Shayatin (devils); (65) Truly, they will eat thereof and fill their bellies in addition to that. (66) Then they will be given boiling water to drink so that it becomes a mixture (of boiling water and Zaqqum in their bellies). (67) Then, after that, their return is to the flaming fire of Hell. (68)

[Surah Al-Saffat 37:62-68]

Allah ﷺ says in the Qur'an:

إِنَّ شَجَرَةَ الْرَّقُومِ (طَاعَمُ الْأَثِيمِ) كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ

كَعْلُ الْحَبِيمِ ()

Verily, the tree of Zaqqum, (43) Will be the food of the sinners, (44) Like boiling oil, it will burn in the bellies, (45) Like the boiling of scalding water. (46)

(Surah Ad Dhukhan: 43-46)

According to Al-Munjad, Zaqqum is a tree of hell whose fruit is poisonous and is for sinners. In other dictionaries, it is called (Thorny Plant) which has a bitter taste. This fruit is mentioned three times in the Holy Quran—one in the name of Zaqqum and the other in the name of Shajar al-Maluna. Maulana Abul Kalam Azad (ra), in his book Tarjuman al-Qur'an, while describing the commentary of Surah Bani Israel, compares Zaqqum to the Thor tree, which is found abundantly in India. Maulana Maududi states in Tafheem al-Qur'an that the plant of Zaqqum is found in Tahoma. It has a bitter taste and a horrible smell, and the juice from its root causes blisters if applied to the body. Perhaps this is the same tree known as "Thor" in India and Pakistan.

Mr. Yusuf Ali did not give it a different English name. But he writes in his book that this tree (Jericho) is found in Jericho, which is near Jerusalem and is known by the name of Zaqqum. It is a type of Myrobalan tree that cannot be called Zaqqum. Yusuf Ali believes

that the name Zaqqum was given to this tree long after the coming of the Quran. The characteristics are so evident that it is relatively easy to find information about our present-day herbs and plants.

Before calling any tree Zaqqum, we must see three characteristics of the Holy Quran. Otherwise, that tree will not be injured. The first thing is that eating it causes fire in the stomach. Its roots and branches are horrifying. Thirdly, its wounds are the food of hellfire. That is, the whole tree is eaten as food. Most Urdu commentators have called the Thor tree the closest to the Zaqqum tree.

Thor and Sehnds are related to Euphorbia, which can be thousands of herbs and trees found in different regions with other names and properties. It is mainly found in hot areas because these trees correspond to the tree of hell. All these trees have in common are their bitterness and the toxic latex material that damages the skin if it comes in contact with the body. There are more than sixty varieties in India which possess these characteristics. Most (Cactus) are like cactus. They are known as Lebbein, Rummid, and other names in Arab regions. (Euphorbia) More than a hundred species of Euphorbiaceae are found in Africa and are used medicinally.

Thor's Tree:

Zaqqum is a type of tree that occurs in the Tahama region. Its taste is bitter and smelly. On breaking it, a milky juice is released from it. If it gets on the body, it causes swelling. Probably, this tree is our Thor tree. This tree of punishment will be the food of the people of hell. This may refer to one particular tree that spreads throughout hell. For example, there is a Toba tree that has reached one of the palaces of heaven. It can be referred to as the genus of the Zaqqum tree. Allah Ta'ala said this tree will be born in fire, and its food will be fire. Abu Jahl used to laugh at him and say that I, too, would eat dates and butter with great pleasure. His name is Zaqqum. The real root of this tree is in the deepest depths of hell. Its leaves, buds, and branches resemble hideous, scary snake claws. Long broads spread far and wide like the heads of devils. No one has seen Satan, but when one hears his name, the image of his evil appearance and malice comes to the fore. The same is the case with this tree, which is seen and tasted inwardly and inwardly. They must eat the same ugly, smelly, bad-taste, evil character. They will be fed by being poked and prodded, a severe punishment. If one drop of this Zaqqum falls into the ocean, it will be the food of all the people on earth, and it will spoil it. What will happen to him, whose only food is this?

There is a tree in hell with three branches, whose shade is neither dense nor can it protect from the flames of fire. He said, O misguided one! And those who deny the verses of Allah! They will eat Zaqqum trees. You will have your fill of them because they will be forced down your throat. And then you will get to drink boiling water on it. You will have to drink it like a thirsty camel.

ZAAQQUM:

The Tree of Zaqqum is food from which the people of Hell will eat. The Tree of Zaqqum is awful; if a drop of Zaqqum were placed on this Earth, everything on Earth would be ruined. Can you imagine then how horrible it is to have it as food? When consumed, it will be like molten brass but worse. It will scald and burn their faces and their insides. The people of Hell will be so hungry that they will rush down to the fire's pits to eat anything they can find. Here, they will be forced to eat from the Tree of Zaqqum. Even before touch, their lips will burn and expose their teeth. Not only that, but they will swallow thorn-like pieces that will rip away their flesh and insides as it is destroyed. Before it settles in their stomach, it will burn away through their flesh and empty out.

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لَيْسَ لَهُمْ كَعَامٌ إِلَّا مِنْ ضَرِيعٍ () لَا يُسِّينُ وَلَا يُغْنِي مِنْ جُوعٍ ()

No food will there be for them but a poisonous thorny plant, (6) Which will neither nourish nor avail against hunger (7)

(Surah Ghashiyah 88: 6 – 7)

Such food will also cause the person to suffocate. An apparent description can be found in Surah Saffat: "Is Paradise a better accommodation or the tree of Zaqqum? Indeed, We have made it a torment for the wrongdoers. Indeed, it is a tree issuing from the bottom of the Hellfire, its emerging fruit as if it was heads of the devils."

Hadith Narrated by Ibn `Abbas (RA): Regarding 'And We granted the vision (Ascension to the Heaven "Meraj") which We showed you (O Muhammad ﷺ) as an actual eyewitness) but as a trial for humankind.' (17.60) it was an actual eyewitness who was shown to Allah's Messenger ﷺ during the night he was taken on a journey (through the heavens). The cursed tree is the tree of Az-Zaqqum (a bitter, aromatic tree that grows at the bottom of Hell). (Sahih Bukhari Vol. 6: 240 and Vol 5:228)

The tree of Zaqqum is mentioned in four separate Surahs in the Noble Quran, and possible references to it have been made in other Surahs, too.

The tree of Zaqqum is found in the heart of Hellfire, and the dwellers of Hellfire will eat its bitter and thorny product (a kind of awful fruit). This food will neither nourish nor taste good. It will only serve as a punishment for the dwellers of Hell. Its ugly fruit resembles the heads of the devils. The sinners at Hellfire who will be denied forgiveness on the Day of Judgment will be hungry, yet the only food they will find will be the frightening product of the tree of Zaqqum. They will be compelled to eat it for lack of anything better. It will be so terrible that when consumed, it will scald and burn the insides of those who eat it, make them feel choked, and increase their suffering. The following verses of the Noble

Quran are worth reading and remembering in this regard. They warn disbelievers who refuse to reflect upon the Truth and are too distracted by temporary worldly pleasures.

"And (it was a warning) when we told thee: O People! Thy Lord encompassed humankind, and We appointed the sight, which We showed thee as an ordeal for humankind, and (likewise) the Accursed Tree in the Qur'an. We warn them, but it increased them in naught save gross impiety."

This is better as a welcome or the tree of Zaqqum. O People! We have appointed it a torment for wrongdoers. O People! It is a tree that springs in the heart of hell. As it were, its crop is the heads of devils and O People! They must eat it and fill (their) bellies in addition to that."

"O People! The tree of Zaqqum, The food of the sinner! Like molten brass, it seethed in their bellies as the seething of boiling water."

"Then O People! Ye, the erring, the deniers, Ye verily will eat of a tree called Zaqqum and will fill your bellies in addition to that;"

"O People! With us are heavy fetters and a raging fire, food which choked (the partaker), and a painful doom". (73:12-13)

"No food for them save bitter thorn-fruit which doth not nourish nor release from hunger."

King Juba II (25 B.C.-18 A.D.) was the famous Ruler of Mauritania and was a great lover of nature. He was very interested in the flora and fauna of his domain. He found a plant in his country's rocky and hilly areas, producing highly poisonous latex from the stem. He named the plant Euphorbia after his learned personal physician, Euphorbus. He wrote a book on this plant, giving all possible details. For instance, he noted that a long iron stick cut the plant's stems to get the latex. It was done to avoid any possible contact of the poisonous latex with the human body because this would cause blisters or boils on the skin. This latex was collected on the skins of goats, which hardened after some time and took the shape of gum. After the discovery of the plant by Juba II, this latex (gum) gained importance in Greek Medicine, and Galen (130-200 A.D.) described its medicinal value for several ailments. It was named as Euphorbium. When the Arabs acquired the knowledge of Greek medicine and developed the system to great heights, they called Euphorbium with several Arabic names such as Afarbiyun, Farfiyun, or Farfiyum. Avicenna (980-1037 A.D.) gave a detailed description of this drug and ailments for

which it was effective and advised caution before using it as medicine.

The plant of Juba II was botanically named *Euphorbia resinifera* Berg. (Family: Euphorbiaceae) during the early nineteenth century, several scientists investigated its chemistry later. The latex Euphorbium (Arabic-Farfiyum) contained an oily resinous substance called Euphorbon, besides starch, mucilage, rubber, mineral salts, and maleates of sodium and calcium. Euphorbon was found to be the poisonous part of the latex; the main constituents were diterpenes and their esters, such as Ingenol, 12-dioxyphorbol, and resiniferatoxin. The last name is the most irritant compound of the plant. Because of the large amounts of carbohydrates, *Euphorbia resinifera* may be considered a food plant. Still, the presence of toxic resin makes it a dangerous food and, of course, one that causes a burning sensation in the body.

Euphorbium from *E. resinifera* became a vital medicine right from Galen's time. It was used for different diseases in Africa and Asia, particularly India. It was helpful in sciatica and as a skin irritant, especially in injuries to tendons. It was found beneficial for head, stomach, and bladder diseases. It was a laxative for bile and phlegm, mixed with rose oil, gum-Arabic, and Tragacanth gum. If given without care, it causes ulceration. It was found to

induce abortion in pregnant women. The importance of *Euphorbium* was at its peak during the 16th and 17th centuries, but after the advent of allopathic medicines, its use became restricted to external applications; in veterinary practice, it continued to be necessary as a counter-irritant and vesicant. All these years, the primary source of the supply of *Euphorbium* was Morocco, where the plant still occurs in hilly areas.

Euphorbium is highly toxic. It causes the eyes to weep and grow red, the nose to run with watery and even bloody mucus, and saliva to flow abundantly from the mouth. Persons who are exposed to this medicine for some time suffer from severe headaches, giddiness, and, ultimately, deliriousness. Some become even insane. Exposure to *Euphorbia* latex and its contact with the eyes causes severe inflammation of the cornea, resulting in the loss of sight.

Although *E. resinifera* of Morocco gained importance in the early times, several other species of *Euphorbia* in India, Arabia, and some African countries gained importance in local medicine. However, all of these were considered dangerous. In India, several cactus-like species, generally called Thohar or Sehnd, occur in hotter parts of the country. Some of them are *E. caducifolia* Haines, *E. antiquorum* Linn., *E. nivulia* Buch. Ham., *E.*

nerifolia Linn., *E. royleana* Boiss., *E. tirucalli* Linn. and *E. trigona* Linn. Mohideen Shariff (96), in his book on Indian Medicinal Plants (1869) has described *E. antiquorum* as Zaqqum-Hindi or Zaqqunia-e-Hindi whereas George Watt, in his famous book 'Economic Products of India' Vol. III described *E. antiquorum* and *E. tirucalli* as Zaqqum-Hindi (Indian Zaqqum). Thus, these scientists considered the Indian species of Euphorbia similar to Zaqqum but not the actual Zaqqum.

In Arabia, many species of Euphorbia occur in the Tahama area of Hijaz and the whole Peninsula. Most of them are cactus-like, resembling Indian species. None of them is known as Zaqqum. The common names, however, are Lebbein, Rummid, or Rijlat lbs (Meaning the vegetable for Satan). Some of the Arabian Euphorbias are the following: -

E. arabica Hoscht. & Steud. ex Boiss., *E. cactus* Ehrenb. ex Boiss., *E. cornuta* Pers. and *E. articulata*Forsk., *E. aegyptiaca* Linn.

All these Euphorbias of India and Arabia and those occurring in Africa and America are poisonous and full of thorns. Their fruits are small and of no use. They contain resin, mucilage, starch, rubber (polyisoprene), and mineral salts. Taking food as food would cause significant inconvenience and burning inside the body, which may be relieved by excess

water. Thus, all the Euphorbias in general, and cactus type (dendroids) in particular, have characteristics similar to those of the description of Zaqqum in the Qur'an. Still, the main question is which one of the several hundred Euphorbias is the true Zaqqum. In 1986, in June, I had to visit the Exotic Garden of Monaco (Monte Carlo). I was surprised to see the plant and photograph of the Moroccan *Euphorbia resinifera*. Its stems, clubbed together in a round shape, looked like the head of a devil. I was told that this head-like rounded appearance is about four to six feet in diameter in the natural habitat. A photograph given in this book would prove the statement. Now, if one compares this Moroccan Euphorbia with that of India and Arabia, then the natural conclusion would be that although all these dendroid Euphorbias are ugly and sinister-looking plants, the Moroccan plant has the closest resemblance to a devil's head. The Arab physicians during the period of the Quranic revelation must likely have been familiar with Moroccan or Mauritanian Euphorbia and the drug Euphorbium. It is a well-known fact that Arab physicians and intellectuals had acquired excellent knowledge of plants and Greek medicine based on plants even before the advent of Islam. When the Quranic sayings about Zaqqum were revealed, most of the people of Arabia, particularly the learned ones, must have realized the dangers of the dreaded plant *Euphorbia*

resinifera. However, Abu-Jehl, on hearing about Zaqqum, said, "It is the Date, and we will eat it in Hell and enjoy.". This clearly shows that Zaqqum was not a common plant in the area of the Quranic revelation, and heretics like Abu-Jehl did not know much about it. Thus, considering all these factors, *E. resinifera* seems to be the real Zaqqum of the Qur'an.

31.0 - Some mentioned trees and plants

31.1- Gharqad (Boxthorn Tree)

Judgment Day will come only when there is a war between Muslims and Jews and Muslims kill Jews. At that time, the Jews would try to hide behind the trees, mountains, and stones, but all the trees and stones would tell the Muslims that a Jew was hiding behind them and killing him. However, only one tree named Gharqad will not be known because it is the tree of the Jews. (Sahih Muslim Book 41 No. 6985)

In light of this hadith, the Jews of the whole world are protecting this tree and trying to save its species. They cultivate it outside their homes and offices. This tree has even been exported from India to Israel since 1992.

Awsaj is an Arabic name. It belongs to the tree species Lycium Shawii). It is a shrubby tree belonging to the Solanaceae family. Its flowers are purple, and its fruit has a red and orange top and round seeds. In Arabia, its big tree is called Gharqad.

“The trees (all except the Gharqad) which will show the Jews to the Muslims so that they may kill them during the great battle at the end of time.”

The Prophet (ﷺ) said, "The Hour will not come until the

Muslims fight the Jews and kill them. The Jews will hide behind rocks and trees, and the rocks and trees will say, 'O Muslim, O slave of Allah! There is a Jew behind me; come and kill him!' (All the trees will say this except for the Gharqad (box-thorn), for it is one of the trees of the Jews.)"

(Reported by Imam Ahmad (ra); it is a Sahih Hadith).

These are a number of the trees mentioned in the Quran and Sunnah, from which we may learn many lessons. We ask Allah to help us benefit from these lessons. May Allah bless our Prophet Muhammad ﷺ

"Hazrat Abu Hurairah (RA) reported Allah's Messenger ﷺ as saying: The last hour would not come unless the Muslims will fight against the Jews and the Muslims would kill them until the Jews would hide themselves behind a stone or a tree and a stone or a tree would say. O Muslim or the servant of Allah, there is a Jew behind me; come and kill him; but the tree Gharqad would not say, for it is the tree of the Jews."

Grand Mufti of Egypt, "Ali Ghumaa said.

The hadith that relates how [the stones and the trees will say] 'There is a Jew behind me, come and kill him' is a 100% reliable hadith that appears in Muslim's compilation. However, I must stress that we will not

attack anyone. We are the ones under attack. The Prophet Muhammad (ﷺ) was right when he foretold that before this, the Zionist entity would occupy our land, and would kill our sons, violate our women's honor, and steal our money.

One day, this miracle will take place, when the Palestinians and all the Muslims will fight the Jews until even the stone and the tree will talk, except for the Gharqad. That is what the hadith says. In Egypt, we have turned this into "Ghardaqa." The city of Ghardaqa is named after the Gharqad trees planted there. They changed the order of the letters, but it is the same thing.

Some people question the reliability of this hadith, but it is 100% authentic and will come true. Look how the Jews are planting Gharqad trees all over the West Bank. They know that it will protect them when they hide behind it. They believe these sacred texts, while some Muslims doubt them. However, most of the Muslims are believe in these texts and will continue to do so.

31.2 - Garlic

“Eating which the Muslims are forbidden to come to the masjid.”

Abdul Aziz (ra) says he asked Hazrat Anas (RA)! Have you heard the Prophet ﷺ saying anything about garlic? He said that the Prophet ﷺ said that whoever eats garlic should not come near our masjid. (If you have a bad smell from your mouth after eating garlic, clean it). (Sahih al-Bukhari)

Hazrat Jabir bin Abdullah (RA) says that the Messenger of Allah ﷺ said that whoever eats garlic or onion should stay away from us, or he said that he should stay away from our masjid. (Sahih al-Bukhari)

It is mentioned in the hadith that whoever wants to eat it should cook it to remove its smell.

Garlic:

It produces blood and increases the killing power of harmful germs. By using it, the color of the face becomes brighter. Reddens the blood and increases the breath's power, killing stomach worms. Garlic has a slightly bitter taste and an unpleasant smell. For this reason, people of a sophisticated nature do not use it. But considering the benefits of garlic, its pungent

smell can be tolerated. Raw garlic should be avoided before going to masjid or gathering. Garlic is hot, dry, and constipating in effect. It strengthens the heart, mind, and body. Very useful for the eyes. It is beneficial in paralysis, congestive heart failure, asthma, cough, heart weakness, headache from colds, joint pain, lung lesions, tuberculosis, and chronic fever. But hot-tempered people are sometimes harmed by its use. Very beneficial for cold-tempered people.

Hazrat Jabir (RA) said: "The Messenger of Allah (ﷺ) said: 'Whoever eats of these vegetables (the first time he said 'garlic,' then 'garlic, onions and leeks'), let him not come near us in our Masajid, for the angels will be offended by whatever offends the people.'" (Al-Nasa'i, 700)

Proven Health Benefits of Garlic

1. Garlic Contains a Compound Called Allicin, Which Has Potent Medicinal Properties

Garlic is a plant in the Allium (onion) family.

It is closely related to onions, shallots, and leeks.

It grows in many parts of the world and is a popular ingredient in cooking due to its strong smell and delicious taste.

However, throughout ancient history, the primary use of garlic was for its health and medicinal properties. Its use was well documented by all the major civilizations... including the Egyptians, Babylonians, Greeks, Romans, and the Chinese.

The entire “head” is called a garlic bulb, while each segment is called a clove. There are about 10-20 cloves in a single bulb, give or take.

We now know that one of the sulfur compounds formed when a garlic clove is chopped, crushed, or chewed causes most health effects.

This compound, known as allicin, is responsible for the distinct garlic smell. Allicin enters the body from the digestive tract and travels all over it, exerting its potent biological effects (which we will get to in a bit).

Bottom Line: Garlic is a plant in the onion family, grown for its cooking properties and health effects. It is high in a sulfur compound called Allicin, believed to bring the most health benefits.

2. Garlic Is Highly Nutritious but Has Very Few Calories

Calorie for calorie, garlic is incredibly nutritious.

A 1-ounce (28-gram) serving of garlic contains:

- **Manganese:** 23% of the RDA.
- **Vitamin B6:** 17% of the RDA.
- **Vitamin C:** 15% of the RDA.
- **Selenium:** 6% of the RDA.
- **Fibre:** 1 gram.
- Decent amounts of Calcium, Copper, Potassium, Phosphorus, Iron, and Vitamin B1.

Garlic also contains trace amounts of various other nutrients. It has almost everything we need.

This comes with 42 calories, with 1.8 grams of protein and 9 grams of carbs.

Bottom Line: Garlic is low in calories and very rich in Vitamin C, Vitamin B6, and Manganese. It also contains trace amounts of various other nutrients.

3. Garlic Can Combat Sickness, Including the Common Cold

Garlic supplementation is known to boost the function of the immune system.

One large 12-week study found that a daily garlic supplement reduced the number of colds by 63% compared with placebo.

The average length of cold symptoms was also reduced by 70%, from 5 days in placebo to just 1.5 days in the garlic group.

Another study found that a high dose of garlic extract (2.56 grams per day) could reduce the number of days sick with cold or flu by 61%.

Adding garlic to your diet could be incredibly helpful if you often get colds.

Bottom Line: Garlic supplementation helps prevent and reduce the severity of common illnesses like the flu and cold.

4. The Active Compounds in Garlic Can Reduce Blood Pressure

Cardiovascular diseases like heart attacks and strokes are the world's biggest killers.

High blood pressure, or hypertension, is one of the most important drivers of these diseases.

Human studies have found that garlic supplementation significantly reduces blood pressure in people with high blood pressure.

In one study, aged garlic extract at 600 - 1,500 mg doses were just as effective as the drug Atenolol at reducing blood pressure over a 24-week week.

Supplement doses must be pretty high to have these desired effects. The amount of allicin needed is equivalent to about four garlic cloves daily.

Bottom Line: High doses of garlic appear to improve the blood pressure of those with known high blood pressure (hypertension). In some instances, supplementation can be as effective as regular medications.

5. Garlic Improves Cholesterol Levels, Which May Lower the Risk of Heart Disease.

Garlic can lower Total and LDL cholesterol.

For those with high cholesterol, garlic supplementation reduces total and LDL cholesterol by about 10-15%.

Looking at LDL (the “bad”) and HDL (the “good”) cholesterol specifically, garlic appears to lower LDL but has no reliable effect on HDL.

Garlic does not appear to lower triglyceride levels, another known risk factor for heart disease.

Bottom Line: Garlic supplementation reduces total and LDL cholesterol, particularly in those with high cholesterol. HDL cholesterol and triglycerides do not seem to be affected.

6. Garlic Contains Antioxidants That May Help Prevent Alzheimer's Disease and Dementia.

Oxidative damage from free radicals contributes to the aging process.

Garlic contains antioxidants that support the body's protective mechanisms against oxidative damage.

High doses of garlic supplementation have been shown to increase antioxidant enzymes in humans and significantly reduce oxidative stress in those with high blood pressure.

The combined effects of reducing cholesterol and blood pressure, as well as their antioxidant properties, may help prevent common brain diseases like Alzheimer's disease and dementia.

Bottom Line: Garlic contains antioxidants that protect against cell damage and aging. It may reduce the risk of Alzheimer's disease and dementia.

7. Garlic May Help You Live Longer

Effects on longevity are impossible to prove in humans.

However, given the beneficial effects on important risk factors like blood pressure, it makes sense that garlic could help you live longer.

The fact that it can fight infectious diseases is also an essential factor because these are common causes of death, especially in the elderly or people with dysfunctional immune systems.

Bottom Line: Garlic has known beneficial effects on common causes of chronic disease, so it makes perfect sense that it could help you live longer.

8. Athletic Performance can be improved with Garlic Supplementation

Garlic was one of the earliest “performance-enhancing” substances.

It was traditionally used in ancient cultures to reduce fatigue and enhance the work capacity of laborers.

Most notably, it was administered to Olympic athletes in ancient Greece.

Rodent studies have shown that garlic helps with exercise performance, but more human studies are needed.

Subjects with heart disease who took garlic oil for six weeks had a reduction in peak heart rate of 12% and improved their exercise capacity.

However, a study on nine competitive cyclists found no performance benefits.

Other studies suggest that exercise-induced fatigue may be reduced with garlic.

Bottom Line: Garlic can improve physical performance in lab animals and people with heart disease. The benefits in healthy people are not yet conclusive.

9. Eating Garlic Can Help Detoxify Heavy Metals in the Body

At high doses, garlic's sulfur compounds have been shown to protect organs from damage from heavy metal toxicity.

A four-week study on employees of a car battery plant (excessive exposure to lead) found that garlic reduced lead levels in the blood by 19%. It also reduced many clinical signs of toxicity, including headaches and blood pressure.

Three doses of garlic daily even outperformed the drug D-penicillamine in symptom reduction.

Bottom Line: One study showed that Garlic significantly reduced lead toxicity and related symptoms.

10. Garlic May Improve Bone Health

No human trials have measured the effects of garlic on bone loss.

However, rodent studies have shown that increasing estrogen in females can minimize bone loss.

One study in menopausal women found that a daily dose of dry garlic extract (equal to 2 grams of raw garlic) significantly decreased a marker of estrogen deficiency.

This suggests that this garlic may benefit women's bone health.

Foods like garlic and onions have also been shown to benefit osteoarthritis.

Bottom Line: Garlic benefits bone health by increasing estrogen levels in females, but more human studies are needed.

11. Garlic Is Easy to Include in Your Diet and Tastes Delicious

The last one is not a health benefit, but still significant.

It is the fact that it is straightforward (and delicious) to include garlic in your current diet.

It complements most savory dishes, particularly soups and sauces. The strong taste of garlic can also add a punch to otherwise bland recipes.

Garlic comes in several forms, from whole cloves and smooth pastes to powders and supplements like garlic extract and oil.

The minimum effective dose for therapeutic effects is one clove eaten with meals two or three times a day.

However, keep in mind that garlic has some downsides, such as bad breath, and some people are allergic to it.

If you have a bleeding disorder or are taking blood-thinning medications, then talk to your doctor before increasing your garlic consumption.

The active compound allicin only forms when garlic is crushed or cleaved raw. It will have different health effects if you cook it before destroying it.

Therefore, the best way to consume garlic is raw or to crush and cut it and leave it out for a while before you add it to your recipes.

My favorite way to use garlic is to press a few fresh garlic cloves with a garlic press, then mix it with extra virgin olive oil and a bit of salt. This is a healthy and super satisfying dressing.

12. Anything Else?

For thousands of years, garlic was believed to have medicinal properties. We now have the science to confirm it.

Immune System Boost: Garlic was used to fight gangrene during the world wars—probably not your concern, but it may help you fight off a more modern-day ailment. This herb could help keep those cold-weather colds and flu at bay. The food's antioxidants can help your immune system run well; in addition to simply eating it, you could also try steeping chopped garlic into tea in hot water. Add a bit of natural honey to soothe your throat and cut some of the intense garlic taste.

Beat Inflammation: Garlic has anti-inflammatory properties — one study identified four sulphuric compounds in garlic that helped cut inflammation. People who suffer from autoimmune diseases might be supported by including garlic in their diets — Dr. Andrew Weil includes it in his Anti-Inflammatory Food Pyramid. Also, if you have psoriasis — a skin condition related to inflammation — try rubbing garlic oil directly on the affected area for relief.

Prevent Food Poisoning: Some research indicates that garlic's anti-bacterial properties might help to prevent food poisoning by killing bacteria like E. coli,

Staphylococcus aureus, and *Salmonella enteritidis*. (The effect would only apply with fresh garlic, not aged.) One study found garlic better treats *Campylobacter* than two antibiotics (<http://www.telegraph.co.uk/health/healthnews/9238912/Garlic-fights-food-poisoning-bacteria.html>). Adding garlic is no substitute for proper sanitation, safe cooking, and food handling.

Remove a Splinter: This is not as serious a medical concern as some of the others we will address, but everyone knows a deep splinter is annoying! Garlic is involved in an old folk remedy for splinters. It consists of placing a slice of garlic over the splinter and then securing it to your skin with tape or a bandage. Try it, and let us know if it works!

Repel Mosquitoes: One study from India found that mosquitoes hate garlic — great news for people who are fans of natural bug repellents and not annoying nippers. You can apply the garlic directly to your skin or keep some nearby to keep the bugs out of your vicinity.

Botulism in Garlic Oil: Garlic-infused oils are a great way to add that flavor to your dishes, but you must be careful if you make them at home. Botulism can spread in foods not exposed to oxygen, and garlic is one of them. Several documented cases of people becoming ill after consuming homemade garlic oils.

Botulism can lead to paralysis or even death, and it is not apparent if your oil contains it. The safest way to use homemade garlic oil is to make it in small quantities and use it fresh.

What is New and Beneficial about Garlic?

You can increase the health benefits you receive from garlic by letting it sit after chopping or crushing it. Give your chopped/crushed garlic time to sit before changing its temperature (through cooking) or pH (by adding acidic food like lemon juice). It will allow the alliinase enzymes in garlic to work for your health. For example, without chopping or crushing, research has shown that just 60 seconds of immediate microwaving will cause garlic to lose some cancer-protective properties. Instantaneous boiling of whole, intact garlic will also lower these properties, as will the quick addition of a very low-acid ingredient like lemon juice.

Some of garlic's unique components are most durable in food (versus processed extract) form. Allicin—one of garlic's most highly valued sulfur compounds—stays intact for only 2-16 hours at room temperature when present in purified (extracted) form. However, allicin will remain viable for 2-1/2 days when it is still inside crushed garlic.

Garlic may help improve your iron metabolism. The daily sulfides in garlic can help increase the production of a ferroportin protein. (Ferroportin is a protein that runs across the cell membrane, forming a passageway that allows stored iron to leave the cells and become available where needed.)

In addition to being a good source of selenium, garlic may also be a more reliable source. Garlic is what scientists call a "seleniferous" plant: it can uptake selenium from the soil even when soil concentrations do not favor this uptake.

The cardio-protective benefits of garlic may partly rest on producing hydrogen sulfide (H_2S) gas. Our red blood cells can take sulfur-containing molecules in garlic (polysulphides) and use them to create H_2S . This H_2S , in turn, can help our blood vessels expand and keep our blood pressure in check. Interestingly, some processed garlic extracts cannot be used by our red blood cells in the same way and do not seem to provide the same level of cardioprotection that garlic provides in food form.

While still in its very early stages, research suggests that garlic consumption may help regulate the number of fat cells formed in our body. 1,2-DT (1,2-vinyldithiin) is one of the unique sulfur compounds in garlic that has long been recognized as having anti-inflammatory properties. However, only recently

have researchers discovered that some of our fibroblastic cells (called "preadipocytes") only evolve into full-fledged fat cells (called "adipocytes") under certain metabolic circumstances involving inflammatory system activity. 1,2-DT may be able to inhibit this conversion process. Since researchers have a chronic state of low-grade inflammation, the inflammation-related benefits of garlic's increasing viewed obesity,²-DT may eventually be extended into the clinical area of obesity.

Cancer Prevention

While not as strong as the evidence for cruciferous vegetables, research on allium vegetables—including garlic—shows these vegetables have significant anti-cancer properties. Interestingly, a high intake of garlic (roughly translated as daily intake of this food) has been found to lower the risk of virtually all cancer types except cancer of the prostate and breast cancer. However, moderate intake of garlic (roughly translated as several times per week) has been repeatedly found to lower the risk of only two cancer types—colorectal and renal cancer. This difference between "high" versus "moderate" garlic intake may be accurate, suggesting we all need more garlic to maximize its cancer-related benefits. Alternatively, it may be related to research complications involving the options given to research participants when reporting their food intake. Still,

garlic has a consistent track record concerning general anti-cancer benefits, and there are good research reasons for classifying garlic as an "anti-cancer" food.

The allyl sulfides found in garlic may play a key role in its cancer-prevention benefits. These garlic compounds can activate a molecule called nuclear erythroid factor (Nrf2) in the main compartment of cells. The Nrf2 molecule then moves from the cell's main compartment into the nucleus, triggering various metabolic activities. Under some circumstances, this set of events can prepare a cell for engagement in an intense survival response, particularly the kind of response needed under conditions of oxidative stress. Under other circumstances, this same set of events can prepare the cell to engage in programmed cell death (apoptosis). When a cell recognizes that it has become too compromised to continue functioning healthily with other cells, it stops proceeding through its life cycle. It essentially starts to dismantle itself and recycle its parts. A cell must determine whether it should continue or shut itself down because cells that continue without the ability to function or communicate effectively with other cells properly are at risk of becoming cancerous. The ability of garlic's allyl sulfides to activate Nrf2 suggests that garlic can

help modify these all-critical cell responses and prevent potentially cancerous cells from forming.

One exciting area of research on garlic and cancer prevention involves meat cooked at high temperatures. Heterocyclic amines (HCAs) are cancer-related substances that can form when meat comes into contact with a high-temperature cooking surface (400°F/204°C or higher). One such HCA is called PhIP (which stands for 2-amino-1-methyl-6-phenylimidazopyridine). PhIP is thought to be one reason for the increased incidence of breast cancer among women who eat large quantities of meat because it is rapidly transformed into DNA-damaging compounds.

Diallyl sulfide (DAS), one of the many sulfur-containing compounds in garlic, has been shown to inhibit the transformation of PhIP into carcinogens. DAS blocks this transformation by decreasing the production of the liver enzymes (the Phase I enzymes CYP1A1, CYP1A2, and CYP1B1) that transform PhIP into activated DNA-damaging compounds. Of course, the best way to prevent the formation of PhIP is not to bring your meat into contact with a 400°F/204°C cooking surface. However, this area of research still bolsters our view of garlic as an allium vegetable with important cancer-preventive properties.

History

Native to central Asia, garlic is one of the oldest cultivated plants in the world. It has been grown for over 5,000 years. Ancient Egyptians seemed to have been the first to develop this plant, which was essential to their culture.

Garlic was not only bestowed with sacred qualities and placed in the tombs of Pharaohs but also given to the enslaved people who built the Pyramids to enhance their endurance and strength. The ancient Greeks and Romans, whose athletes ate garlic before sporting events and whose soldiers consumed it before going to war, also honored this strength-enhancing quality.

Migrating cultural tribes and explorers introduced garlic into various regions throughout the globe. By the 6th century BC, garlic was known in China and India, the latter country using it for therapeutic purposes.

Throughout the millennia, garlic has been a beloved plant in many cultures for its culinary and medicinal properties. It has gained unprecedented popularity over the last few years since researchers have scientifically validated its numerous health benefits.

Currently, China, South Korea, India, Spain, and the United States are among the top commercial producers of garlic.

How to Select and Store

For maximum flavor and nutritional benefits, always purchase fresh garlic. Although garlic in flake, powder, or paste form may be more convenient, you will derive fewer culinary and health benefits from these forms.

Purchase plump garlic with unbroken skin. Gently squeeze the garlic bulb between your fingers to ensure it feels firm and is not damp.

Avoid soft, shriveled, moldy garlic that has begun to sprout. These may indicate decay that will cause inferior flavor and texture. Size is often not an indication of quality. If your recipe calls for a large amount of garlic, remember that peeling and chopping a few larger cloves is always easier than peeling many smaller ones. Fresh garlic is available in the market throughout the year.

Store fresh garlic in either an uncovered or a loosely covered container in a cool, dark place away from exposure to heat and sunlight. This will help maintain its maximum freshness and help prevent sprouting,

which reduces its flavor and causes excess waste. It is not necessary to refrigerate garlic. Some people freeze peeled garlic; however, this process reduces its flavor profile and changes its texture.

Depending upon their age and variety, whole garlic bulbs will stay fresh for about a month if stored properly. Inspect the bulb frequently and remove any cloves that appear dried or moldy. Once you break the head of garlic, it dramatically reduces its shelf life to just a few days.

Individual Concerns

Garlic is not a commonly allergenic food, is not known to contain measurable amounts of oxalates or purines, and is also not included in the Environmental Working Group's 2014 report "Shopper's Guide to Pesticides" as one of the 12 foods most frequently containing pesticide residues.

The Johns Hopkins Lupus Center has recently listed garlic as a food to be avoided by persons diagnosed with lupus (systemic lupus erythematosus, or SLE). While we have not seen any published research documenting lupus flare-ups with garlic intake, and while the Lupus Foundation of America has suggested on its website that "occasional use in cooking is not likely to cause significant problems for

most people," we have heard directly from website visitors who have experienced problems in this area. If you are diagnosed with lupus, we recommend consulting your healthcare provider to decide whether to include or avoid garlic in your meal plan.

Do not store garlic in oil at room temperature. Garlic-in-oil mixtures stored at room temperature provide perfect conditions for producing botulism, regardless of whether the garlic is fresh or has been roasted.

Nutritional Profile

The sulfur compounds in garlic are perhaps its most unique nutrients. There are dozens of well-studied sulfur molecules in garlic, and virtually all of them have been shown to function as antioxidants. In addition, many provide us with anti-inflammatory benefits. The presence of sulfur in many different garlic compounds may also play an essential role in our nourishment.

Additionally, garlic is an excellent source of manganese and vitamin B6. It is also an excellent source of vitamin C and copper. In addition, garlic is a good source of selenium, phosphorus, vitamin B1, and calcium.

31.3 - Onions

Abu Dawood (ra), in his Sunnan, has narrated a hadith from Hazrat Aisha Siddiqah (RA) that when she was asked about eating onions, she replied that the last meal that the Messenger of Allah ﷺ ate had onions in it. It is narrated in Sahiheen that the Prophet ﷺ forbade eating onions and coming to the masjid. It is mentioned in the Sunnan that the Messenger of Allah ﷺ ordered the one who eats onion and garlic to cook it and eat it.

Onion is one of the vegetables found in every country, and people everywhere use it a lot. It is popular in India and Pakistan for flavoring meat and thickening curries. It is one of the vegetables whose nutrients are found in the roots. Roots swell and take a round shape called RHIZOME in botany. Onion leaves are different from the leaves of common plants, with straight, juicy branches that end with greenish-white flowers. People call these leaves Saq.

Onion is one of the oldest vegetables in the world. Historical events show that before the advent of civilizations, wild and cultivated onions existed in India, China, and Asia Minor, and people ate them with great enthusiasm. Onions come in red, white, green, and golden colors. When the onion plant is ripe, its black seeds appear, which are sown in the ground to obtain a new crop.

Onion is beneficial for human health and an essential part of food. Its effect is warm, helps digestion of food, relieves constipation, and dissolves rheumatism. Since ancient times, people have used onions for venomous animal stings, boils, stomach ailments, cholera, diarrhea, physical weakness, throat ailments, colds, influenza, earache, and skin burns. It increases the power of breath; it is beneficial in urinary and menstrual disorders, headache, diarrhea, and dysentery, and it neutralizes the effect of snake venom. It compensates for the deficiency of iron and sulfur in the body. Eating raw rather than cooked food is more beneficial, but eating raw onion should be avoided before going to the masjid or a gathering because its unpleasant smell is offensive to people. The mind is cleansed if onion juice is squeezed and placed in the nose. Dropping in the ear cures ear diseases. Onions are high in sulfur.

Onions were among the things that the nation of Bani Israel demanded from Hazrat Musa (AS) instead of Manna and Salwa. On which Hazrat Musa (AS) said to them that you are leaving good things to take bad things.

The **onion**, also known as the bulb onion or common onion, is a vegetable and is the most widely cultivated species of the genus Allium.

The onion plant has a fan of hollow, bluish-green leaves, and the bulb at the base swells when a particular day length is reached. In the autumn (or spring, in the case of overwintering onions), the foliage dies down, and the outer layers of the bulb become dry and brittle. The crop is harvested and dried, and the onions are ready for use or storage. The crop is prone to attack by several pests and diseases, particularly the onion fly, eelworm, and various fungi that cause rotting. Some varieties of *A. cepa*, such as shallots and potato onions, produce multiple bulbs.

Onions are cultivated and used around the world. As a food item, they are usually served cooked, as a vegetable, or as part of a prepared savory dish, but they can also be eaten raw or used to make pickles or chutneys. They are pungent when chopped and contain certain chemical substances irritating the eyes.

The onion plant is unknown in the wild but has been grown and selectively bred in cultivation for at least 7,000 years. It is a biennial plant but is usually grown as an annual. Modern varieties typically grow to 15 to 45 cm (6 to 18 in). The leaves are yellowish-green and grow alternately in a flattened, fan-shaped swathe. They are fleshy, hollow, and cylindrical, with one flattened side. They are about a quarter of the way up at their broadest, beyond which they taper

towards a blunt tip. The base of each leaf is a flattened, usually white sheath that grows out of a basal disc. From the underside of the disc, a bundle of fibrous roots extends for a short way into the soil. Food reserves accumulate in the leaf bases as the onion matures and the bulb swells.

In the autumn, the leaves die back, and the outer scales of the bulb become dry and brittle, which is when the crop is usually harvested. If left in the soil over winter, the growing point in the middle of the bulb begins to develop in the spring. New leaves appear, and a long, stout, hollow stem expands, topped by a bract protecting a developing inflorescence. The inflorescence forms a globular umbel of white flowers with parts in sixes. The seeds are glossy black and triangular in cross-section.

Historical use

A red onion

Bulbs from the onion family are thought to have been used as a food source for millennia. In Bronze Age settlements, traces of onion remains were found alongside date stones and fig remains that date back to 5000 BC. However, it is not clear if these were cultivated onions. Archaeological and literary evidence, such as the Book of Numbers 11:5,

suggests that onions were probably developed around 2000 years later in ancient Egypt, while leeks and garlic were cultivated. Workers who built the Egyptian pyramids may have been fed radishes and onions.

The onion is easily propagated, transported, and stored. The ancient Egyptians worshipped it, believing its spherical shape and concentric rings symbolized eternal life. Onions were even used in Egyptian burials, as evidenced by onion traces in Ramesses IV's eye sockets.

In ancient Greece, athletes ate large quantities of onion because it was believed to lighten the balance of the blood. Roman gladiators were rubbed down with onions to firm up their muscles. In the Middle Ages, onions were a vital food; people would pay their rent with onions and even give them as gifts. Doctors were known to prescribe onions to facilitate bowel movements and erections and to relieve headaches, coughs, snakebite, and hair loss.

The first settlers took onions to North America, where the Native Americans were already using wild onions in several ways, eating them raw or cooked in various foods. They also used them to make syrups, form poultices, and prepare dyes. According to diaries kept by the colonists, bulb onions were one of

the first things planted by the Pilgrim Fathers when they cleared the land for cropping.

Doctors also prescribed onions in the early 16th century to help with infertility in women. They were similarly used to raise fertility levels in dogs, cats, and cattle, but this was an error, as recent research has shown that onions are toxic to dogs, cats, guinea pigs, and many other animals.

Culinary uses

Onions are commonly chopped and used in various hearty, warm dishes. They may also be used as a main ingredient in their own right, for example, in French onion soup or onion chutney. They are versatile and can be baked, boiled, braised, grilled, fried, roasted, sautéed, or eaten raw in salads. Their layered nature makes them easy to hollow out once cooked, facilitating stuffing them. Onions are a staple in Indian cuisine, used as a thickening agent for curries and gravies. Onions pickled in vinegar are eaten as a snack. These are traditionally served in pubs and fish and chip shops throughout the United Kingdom and the Commonwealth. Pickled onions form part of a British pub Ploughman's lunch, usually served with cheese and ale. In North America, sliced onions are battered and deep-fried and served as onion rings.

Onion types and products

Jar of pickled onions

Common onions are generally available in three color varieties. Yellow or brown onions (red in some European countries) are full-flavored and are the onions of choice for everyday use. When caramelized, yellow onions turn a rich, dark brown, giving French onion soup its sweet flavor. The red onion (purple in some European countries) is a good choice for fresh use when its color livens up the dish; it is also used in grilling. White onions are the traditional onions used in classic Mexican cuisine; they have a golden color when cooked and a lovely flavor when sautéed.

While the large, mature onion bulb is often eaten, onions can be eaten immaturely. Young plants may be harvested before bulging and used whole as spring onions or scallions. When an onion is harvested after bulging has begun but is not yet mature, the plants are sometimes called "summer" onions. Additionally, onions may be bred and grown to mature at smaller sizes. Depending on the mature size and the purpose for which the onion is used, these may be referred to as pearl, boiler, or pickled onions, which differ from actual pearl onions, which are a different species. Pearl and boiler onions may be cooked as a vegetable rather than an ingredient,

and pickled onions are often preserved in vinegar as a long-lasting relish.

Onions are available in fresh, frozen, canned, caramelized, pickled, and chopped forms. The dehydrated product is available in kibbled, sliced, rings, minced, chopped, granulated, and powder forms.

Onion powder is a seasoning widely used when fresh ingredients are not available. It is made from finely ground, dehydrated onions, mainly the pungent varieties of bulb onions, and has a strong odor. Being dry, it has a long shelf life and is available in several varieties: yellow, red, and white.

Non-culinary uses

The large size of onion cells makes them ideal for practicing microscopy. These cells from the epidermis of a red onion are naturally pigmented.

Onions have giant cells that are readily observed under low magnification. Forming a single layer of cells, the bulb epidermis is easy to separate for educational, experimental, and breeding purposes. Onions are, therefore, commonly employed in science education to teach a microscope to observe cell structure.

The pungent juice of onions has been used as a moth repellent and can be rubbed on the skin to prevent insect bites. Applying it to the scalp promotes hair growth on the face. It has been used to polish glass and copperware and to avoid rust on iron. If boiling water is poured onto chopped onions and left to cool, the resulting liquid can be sprayed onto plants to increase their resistance to pests. When growing, the onion plants are reputed to keep away moles and insects. Onion skins have been used to produce a yellow-brown dye.

Historically, onions were often used for cromniomancy across Europe, Africa, and northern Asia, and they continue to be used for this practice in some rural areas.

Some people suffer from allergic reactions after handling onions. Symptoms include contact dermatitis, intense itching, rhinoconjunctivitis, blurred vision, bronchial asthma, sweating, and anaphylaxis. Allergic reactions to the consumption of onions may not occur in these individuals, perhaps because of the denaturing of the proteins involved during the cooking process.

While humans commonly consume onions and other members of the genus Allium, they can be deadly for dogs, cats, guinea pigs, monkeys, and other

animals. The toxicity is caused by the sulfoxides in raw and cooked onions, which many animals cannot digest. Ingestion results in anemia caused by the distortion and rupture of red blood cells. Sick pets are sometimes fed with tinned baby foods, and any that contain onion should be avoided. The typical toxic doses are 5 g (0.2 oz.) per kg (2.2 lb.) body weight for cats and 15 to 30 g (0.5 to 1.1 oz.) per kg for dogs.

Eye irritation

Cut onions emit certain compounds that cause the lacrimal glands in the eyes to become irritated, releasing tears.

Freshly cut onions often cause a stinging sensation in the eyes of people nearby and, often, uncontrollable tears. This is caused by releasing a volatile gas, syn-propanethial-S-oxide, which stimulates nerves in the eye, creating a stinging sensation. This gas is produced by a chain of reactions, which serve as a defense mechanism: chopping an onion causes cell damage and releases enzymes called alliinases. These break down amino sulfoxides and generate sulfenic acids. A specific sulfenic acid, 1-propene sulfenic acid, is rapidly acted on by a second enzyme, the lacrimatory factor synthase (LFS), producing the syn-propanethial-S-oxide. This gas diffuses through the air and soon reaches the eyes, activating sensory

neurons. Tear glands produce tears to dilute and flush out the irritant.

Eye irritation can be avoided by cutting onions under running water or submerging them in a water basin. Leaving the root end intact also reduces irritation, as the onion base has more sulfur compounds than the rest of the bulb. Refrigerating the onions before use reduces the enzyme reaction rate, and using a fan can blow the gas away from the eyes—the more often one chop onions, the less one experiences eye irritation.

The number of sulfenic acids and LF released, and the irritation effect differs among *Allium* species. In 2008, the New Zealand Crop and Food Institute created a strain of "no tears" onions using gene-silencing biotechnology to prevent synthesis by the onions of the LFS enzyme.

Cultivation

Large-scale cultivation

Onions are best cultivated in fertile, well-drained soils. Sandy loams are good as they are low in sulfur, while clayey soils usually have high sulfur content and produce pungent bulbs. Onions require a high level of nutrients in the soil. Phosphorus is often present in sufficient quantities but may be applied before planting because of its low availability in cold

soils. Nitrogen and potash can be used regularly during the growing season, the last nitrogen application being at least four weeks before harvesting. Bulbing onions are day-length sensitive; their bulbs begin growing only after the number of daylight hours has surpassed some minimal quantity. Most traditional European onions are referred to as "long-day" onions, producing bulbs only after 14 hours or more of daylight occurs. Southern European and North African varieties are often known as "intermediate-day" types, requiring only 12–13 hours of daylight to stimulate bulb formation. Finally, "short-day" onions, developed recently, are planted in mild-winter areas in the fall, form bulbs in the early spring, and require only 11–12 hours of daylight to stimulate bulb formation. Onions are a cool-weather crop and can be grown in USDA zones 3 to 9. Hot temperatures or other stressful conditions cause them to "bolt," meaning that a flower stem begins to grow.

Onions may be grown from seed or sets. Onion seeds are short-lived, and fresh seeds germinate better. The seeds are sown thinly in shallow drills, thinning the plants in stages. In suitable climates, specific cultivars can be sown in late summer and autumn to overwinter in the ground and produce early crops the following year. Onion sets are produced by thickly sowing seed in early summer in poor soil, and the small bulbs are harvested in autumn. These bulbs

are planted the following spring and grow into mature bulbs later in the year. Specific cultivars are used for this purpose, which may not have storage characteristics as good as those grown directly from seed.

Routine care during the growing season involves keeping the rows free of competing weeds, especially when the plants are young. The plants are shallow-rooted and do not need much water when established. Bulbing usually takes place after 12 to 18 weeks. The bulbs can be gathered when needed to eat fresh, but if they are kept in storage, they should be harvested after the leaves have died back naturally. In dry weather, they can be left on the surface of the soil for a few days to dry out properly, and then they can be placed in nets, roped into strings, or laid in layers in shallow boxes. They should be stored in a well-ventilated, cool place like a shed.

Pests and diseases

Onions suffer from several plant disorders. The most serious for the home gardener is likely to be the onion fly, stem and bulb eelworm, white rot, and neck rot. Diseases affecting the foliage include rust and smut, downy mildew, and white tip disease. The bulbs may be affected by splitting, white rot, and neck rot. Shanking is a condition in which the central leaves turn yellow, and the inner part of the bulb collapses

into an unpleasant-smelling slime. Most of these disorders are best treated by removing and burning affected plants. The larvae of the onion leaf miner or leek moth (*Acrolepiopsis assectella*) sometimes attack the foliage and may burrow into the bulb.

Larvae of the onion fly

The onion fly (*Delia antiqua*) lays eggs on the leaves and stems and on the ground close to onion, shallot, leek, and garlic plants. The fly is attracted to the crop by the smell of damaged tissue and is liable to occur after thinning. Plants grown from sets are less prone to attack. The larvae tunnel into the bulbs, and the foliage wilts and turns yellow. The bulbs are disfigured and rot, especially in wet weather. Control measures may include crop rotation, seed dressings, early sowing or planting, and the removal of infested plants.

The onion eelworm (*Ditylenchus dipsaci*), a tiny parasitic soil-living nematode, causes swollen, distorted foliage. Young plants are killed, and older ones produce soft bulbs. No cure is known, and affected plants should be uprooted and burnt. The site should not be used for growing onions again for several years and should also be avoided for growing carrots, parsnips, and beans, which are also susceptible to the eelworm.

The soil-borne fungus *Sclerotium cepivorum* causes white rot in onions, leeks, and garlic. As the roots rot, the foliage turns yellow and wilts. The bases of the bulbs are attacked and become covered by a fluffy white mass of mycelia, which later produces small, globular black structures called sclerotia. These resting structures remain in the soil to reinfect a future crop. There is no cure for this fungal disease, so affected plants should be removed and destroyed, and the ground used for unrelated crops in subsequent years.

Neck rot is a fungal disease affecting onions in storage. It is caused by *Botrytis allii*, which attacks the neck and upper parts of the bulb, causing a grey mold to develop. The symptoms often occur when the bulb has been damaged and spread downwards in the affected scales. Large quantities of spores are produced, and crust-like sclerotia may also develop. A dry rot sets in in time, and the bulb becomes a dry, mummified structure. This disease may be present throughout the growing period but only manifests when the bulb is in store. Antifungal seed dressings are available, and the disease can be minimized by preventing physical damage to the bulbs at harvesting, carefully drying and curing the mature onions, and correctly storing them in a cool, dry place with plenty of circulating air.

Storage in the home

Onion at the end of storage life, beginning to sprout.

Cooking onions and sweet onions are better stored at room temperature, optimally in a single layer, in mesh bags in a dry, fantastic, dark, well-ventilated location. In this environment, cooked onions have a shelf life of three to four weeks, and sweet onions have one to two weeks. Cooking onions will absorb odors from apples and pears. Also, they draw moisture from their stored vegetables, which may cause them to decay.

- Sweet onions have more water and sugar content than cooked onions. This makes them sweeter- and milder-tasting but reduces their shelf life. Sweet onions can be stored refrigerated; they have a shelf life of around one month. Irrespective of type, any cut pieces of onion are best tightly wrapped, kept away from other produce, and used within two to three days.

31.4 – Gourd or Pumpkin

In Arabic, (يَقْتِينٌ) Yaqtin is called a round and long pumpkin. It is also called a gourd. In the dictionary, cactus refers to a tree that cannot stand on its trunk, such as watermelon, cucumber, etc.

Allah ﷺ says in the Qur'an!

وَابْنَتُنَا عَلَيْهِ شَجَرَةً مِّنْ يَقْطِينٍ ۝

and We caused a tree of gourds to grow over him.

(Surah As Saaffat - 146)

Rasulullah ﷺ used to eat pumpkin/gourd very fondly. It is narrated on the authority of Hazrat Anas (RA) that the Messenger of Allah ﷺ was invited to a feast, and I was also with him. A curry made of barley bread, dried meat, and pumpkin was served to him. Hazrat Anas (RA) says that I saw the Messenger of Allah ﷺ while eating that he was eating a pumpkin from around the bowl. From that day, the attraction of pumpkin increased in my heart. (Sahih al-Bukhari)

Abu Talut (ra) narrates that I came to the service of Hazrat Anas (RA); at that time, he was eating a pumpkin and used to say, "Oh, what is a tree?" I love you because of the love of the Prophet of Allah ﷺ.

Umm al-Mominin Hazrat Aisha Siddiqa (RA) said that the Messenger of Allah (ﷺ) said to me! O Aisha (RA)! When you prepare a pot for cooking, add a lot of pumpkin to it as it strengthens the broken hearts.

Pumpkin is a common vegetable that is cultivated all over the world. Its weight ranges from one pound to ten kilograms. It seems in the vine that creeps on the ground. It is produced but is also found wild in the wild. Its taste is both sweet and bitter.

It is colder and more accessible to digest food. It is diuretic and constipating. It is a light diet; doctors recommend this vegetable to sick people. It is beneficial for bloody piles, heart diseases, headaches, and ear, tooth, kidney, and eye pain. Its food is healthy for patients suffering from jaundice and tuberculosis. Pumpkin boosts the mind and increases intelligence. Its property is that it turns into what it is consumed after digestion.

Pumpkin nutrition facts

Pumpkin fruit is a widely grown vegetable rich in vital antioxidants and vitamins. Though this humble backyard vegetable has fewer calories, it carries vitamin A and abundant flavonoid poly-phenolic antioxidants such as lutein, xanthin, and carotenes.

Pumpkin is a fast-growing vine that creeps along the surface like other Cucurbitaceae family vegetables and fruits such as cucumber, squash, cantaloupes...etc. It is one of the most popular field crops cultivated worldwide, including in the USA, commercially for its fruit and seeds.

Pumpkins vary greatly in shape, size, and color. **Giant pumpkins** generally weigh 4–6 kg, with the largest capable of reaching a weight of over 25 kg. **Golden-nugget pumpkins** are flat and smaller and feature sweet, creamy, orange flesh.

Pumpkins generally feature orange or yellow outer skin color; however, some varieties can exhibit dark to pale green, brown, white, red, and gray. Yellow-orange pigments largely influence the color characteristics in their skin and pulp. Its thick rind is smooth with light, vertical ribs.

In structure, the fruit features golden-yellow to orange flesh depending on its poly-phenolic pigments. The fruit has a hollow center, with numerous tiny, off-white color seeds interspersed in a net-like structure. Pumpkin seeds are a great source of protein, minerals, vitamins, and omega-3 fatty acids.

Health Benefits of Pumpkin

It is one of the very low-calorie vegetables. 100 g fruit provides just 26 calories and contains no saturated fats or cholesterol; however, it is rich in dietary fiber, anti-oxidants, minerals, and vitamins. Vegetables are food items dieticians recommend in cholesterol-controlling and weight-reduction programs.

Pumpkin stores many anti-oxidant vitamins such as A, C, and E.

At 7384 mg per 100 g, it is one of the vegetables in the Cucurbitaceae family, featuring the highest levels of vitamin A, providing about 246% of RDA. Vitamin A is a powerful natural anti-oxidant the body requires to maintain skin and mucosa integrity. It is also an essential vitamin for good visual sight. Research studies suggest that natural foods rich in vitamin A may help the human body protect against lung and oral cavity cancers.

It is also an excellent source of many natural polyphenolic flavonoid compounds such as carotenes, cryptoxanthin, lutein, and zeaxanthin. Carotenes convert into vitamin A inside the body.

Zea-xanthin is a natural anti-oxidant with UV (ultra-violet) rays filtering actions in the macula lutea in the retina of the eyes. Thus, it may offer protection from "age-related macular disease" (ARMD) in the elderly.

Fruit is a good source of the B-complex group of vitamins like folates, niacin, vitamin B-6 (pyridoxine), thiamin, and pantothenic acid.

It is also a rich source of minerals like copper, calcium, potassium, and phosphorus.

Pumpkin seeds are an excellent source of dietary fiber and mono-unsaturated fatty acids suitable for heart health. In addition, the seeds are concentrated sources of protein, minerals, and health-benefiting vitamins. For instance, 100 g of pumpkin seeds provide 559 calories, 30 g of protein, **110% RDA of iron**, 4987 mg of niacin (31% RDA), selenium (17% of RDA), **zinc (71%)**, etc., but no cholesterol. Further, the seeds are an excellent source of health-promoting amino acid **tryptophan**. Tryptophan is converted to GABA in the brain.

Selection and storage

Pumpkins can be readily available in the market year-round. Buy completely developed, whole pumpkin fruit instead of its sections. Look for mature fruit with delicate woody notes on tapping, heavy in hand, and stout stems. Avoid the ones with wrinkled surfaces, cuts, and bruises.

Once at home, ripe, mature pumpkin may be stored for many weeks in a cool, well-ventilated place at room temperature. However, cut sections should be placed inside the refrigerator where it can keep well for a few days.

Preparation and serving methods

Some hybrid varieties are usually subjected to insecticide powder or spray. Therefore, wash them thoroughly in running water to remove dirt, soil, and residual insecticides/fungicides.

Cut the stem end and slice the whole fruit into two halves. Remove the central net-like structure and set aside the seeds. Then, cut the flesh into desired sizes. In general, small cubes are preferred in cooking preparations.

Almost all the parts of the pumpkin plant, including fruit, leaves, flowers, and seeds, are edible.

Here are some serving tips:

Pumpkin can be used in various delicious recipes, baked or stew-fried; however, it is eaten best after steam cooking to get maximum nutrients. In China, young, tender pumpkin leaves are consumed as cooked greens or in soups.

In the Indian subcontinent, where it is famous as "kaddu or Cetaphil," pumpkin is used in the preparation of "sabzi," sweet dishes (halwa), desserts, soups, curries, etc.

The fruit is used in preparing pies, pancakes, custard, ravioli...etc. In Europe and the USA.

Golden nugget pumpkins make wonderful soufflés, stuffing, soups...etc.

Roasted Pumpkin seeds (Pepita) can be eaten as snacks.

Gourd

A **gourd** is a plant of the family Cucurbitaceae, particularly Cucurbita and Lagenaria, or the fruit of the two genera of Bignoniaceae "calabash tree," Crescentia and Amphitecna.

The term refers to several species and subspecies, many with hard shells and some without. Likely one of the earliest domesticated types of plants, subspecies of the bottle gourd, Lagenaria siceraria, have been discovered in archaeological sites dating from as early as 13,000 BC. Gourds have had numerous uses throughout history, including as tools, musical instruments, and objects of art, film, and food.

Gourd is occasionally used to describe crop plants in Cucurbitaceae, like pumpkins, cucumbers, squash, luffa, and melons. More specifically, gourd refers to the fruits of plants in the two Cucurbitaceae genera Lagenaria and Cucurbita, or also to their hollow, dried-out shell. A gourd can also have a hard shell when dehydrated.

There are many different gourds worldwide. The primary plants referred to as gourds include several species from the Cucurbita genus (mainly native to North America, including the Malabar gourd and turban squash), Crescentia cujete (the tree gourd or calabash tree, native to the American tropics) and Lagenaria siceraria (bottle gourd). Other plants with gourd in their name include the luffa gourd (likely domesticated in Asia), which contains several species from the Luffa genus, as well as the wax gourd, snake gourd, teasel gourd, hedgehog gourd, buffalo gourd/coyote gourd. The bitter melon/balsam apple/balsam pear is sometimes called a gourd.

History

Chinese snuff bottle (Biyanhu) with the body from a molded gourd and a jade stopper.

L. siceraria was brought to Europe and the Americas very early in history, being found in Peruvian archaeological sites dating from 13,000 to 11,000 BC and Thailand sites from 11,000 to 6,000 BC. A study of bottle gourd DNA published in 2005 suggests that there are two distinct subspecies of bottle gourds, domesticated independently in Africa and Asia, the latter approximately 4,000 years earlier. The gourds found in the Americas appear to have come from the Asian subspecies very before in history; a new study now indicates Africa. The archaeological and DNA records show it likely that the gourd was among the first domesticated species in Asia between 12,000 and 13,000 BP and possibly the first domestic plant species.

Gourds have continued to be used throughout history in almost every culture worldwide. European contact in North America found extensive gourd use, including bottle gourds as birdhouses to attract purple martins, providing agriculture bug control. Almost every culture had musical instruments made of gourds, including drums, stringed instruments standard to Africa, and wind instruments, including the nose flutes of the Pacific.

20th century to present

Scientists in India have been working on crossbreeding six members of the bitter gourd genus found in the country to reduce the unpleasant taste while retaining the nutritional and medicinal values of the plants. These include Teasle gourd (*Momordica dioica*), Spine gourd (*Momordica subangular*), Sweet gourd (*Momordica cochininchinensis*), balsam apple (*Momordica balsamina*) and *Momordica Sahuarita*.

Uses

An assortment of gourds on a table.

Cultures from arid regions often associated gourds with water, and they appear in many creation myths. Since the beginning of their history, they have had many uses, including food, kitchen tools, toys, musical instruments, and decoration. Using carving, burning, and other techniques, gourds are commonly used for various crafts, including jewelry, furniture, dishes, utensils, and various decorations.

The Chinese developed a technique of tying a two-part mold around young gourds, or a part of them, so the gourd grew into the mold and took its shape.

Shaped gourds had various decorative uses, especially as boxes, bottles, and other containers.

The Luffa gourds, Luffa aegyptiaca, and Luffa acutangula have been used throughout recent history as scrubbing sponges and strainers. This is prepared by removing the skin and pulp from the gourd and bleaching the fibers.

31.5- Cucumber

In the Sunnan, it is narrated from Abdullah bin Jafar (RA) that the Messenger of Allah (ﷺ) used to eat cucumber with dates. Muhadeseen has interpreted that since dates are hot, this compound effect is moderated by eating cucumber with a cooling effect.

It can also be called vegetable or fruit. It is colder. In botany, it belongs to the Cucurbitaceae family. It is eaten raw in most countries of the world. In the language of medicine, it is called Khyarin. Cucumbers or cucumbers are considered in the same genus as it has a vine that creeps into the ground and grows in it. It is a summer vegetable. But now it is available throughout the year.

Its use benefits thirst, heat-related constipation, urinary irritation, and high blood pressure. Drinking water immediately after eating cucumber or cucumber increases the risk of cholera. Cucumber relieves stomach irritation. Beneficial for bladder pain. If someone is unconscious, he will regain consciousness by giving him a cucumber. Cucumber cools the body. Cucumber was also included among the things that the people of Israel demanded from Hazrat Musa (AS) in the face of Manna and Salwa.

Cucumbers are scientifically known as *Cucumis sativus* and belong to the same botanical family as melons (including watermelon and cantaloupe) and squashes (including summer squash, winter squash, zucchini, and pumpkin). Commercial production of cucumbers is usually divided into two types. "Slicing cucumbers" are produced for fresh consumption. "Pickling cucumbers" are made for eventual processing into pickles. Slicing cucumbers are usually more giant and have thicker skins, while pickling cucumbers are usually smaller and have thinner skins.

What is New and Beneficial about Cucumbers?

Researchers have long been familiar with the presence of unique polyphenols in plants called lignans, and these health-benefiting substances have been studied extensively in cruciferous vegetables (like broccoli or cabbage) and allium vegetables (like onion or garlic). Recent studies, however, have begun to pay more attention to the lignan content of other vegetables, including cucumbers. Cucumbers are now known to contain lariciresinol, pinoresinol, and secoisolariciresinol—three lignans that have a strong history of research in connection with reduced risk of cardiovascular disease as well as several cancer types, including breast, uterine, ovarian, and prostate cancers.

Fresh extracts from cucumbers have recently been shown to have antioxidant and anti-inflammatory properties. While research in this area must still be considered preliminary—since it has only been conducted on animals in a lab setting—the findings are clear and consistent. Substances in fresh cucumber extracts help scavenge free radicals, help improve antioxidant status, inhibit the activity of pro-inflammatory enzymes like cyclooxygenase 2 (COX-2), and prevent overproduction of nitric oxide in situations where it could pose health risks. Cucumber phytonutrients likely play a crucial role in providing these antioxidants and anti-inflammatory benefits, supporting health alongside the conventional antioxidant nutrients—including vitamin C, beta-carotene, and manganese—of which cucumbers are an essential source.

As a member of the *Cucurbitaceae* family of plants, cucumbers are a rich source of triterpene phytonutrients called cucurbitacins. Cucurbitacins A, B, C, D, and E are all in fresh cucumber. They have been the subject of active and ongoing research to determine the extent and nature of their anti-cancer properties. Scientists have already decided that the activity of cucurbitacins can block several different signaling pathways (for example, the JAK-STAT and MAPK pathways) required for cancer cell development and survival. We expect to see human

studies confirming cucumbers' anti-cancer benefits in the everyday diet.

Health Benefits

Cucumbers have not received as much press as other vegetables regarding health benefits, but this widely cultivated food provides us with a unique combination of nutrients. Its cucurbitacins, lignans, and flavonoids are at the top of the phytonutrient list for cucumbers. Cucumbers' three types of phytonutrients provide valuable antioxidant, anti-inflammatory, and anti-cancer benefits.

Antioxidant & Anti-Inflammatory Benefits

Cucumbers are a valuable source of conventional antioxidant nutrients, including vitamin C, beta-carotene, and manganese. In addition, cucumbers contain numerous flavonoid antioxidants, including quercetin, apigenin, luteolin, and kaempferol. In animal studies, fresh extracts from cucumber have been shown to provide specific antioxidant benefits, including increased scavenging of free radicals and increased overall antioxidant capacity. In animal studies, fresh cucumber extracts have also been shown to reduce unwanted inflammation.

Cucumber accomplishes this task by inhibiting the activity of pro-inflammatory enzymes like cyclooxygenase 2 (COX-2) and preventing overproduction of nitric oxide in situations where it could increase the likelihood of excessive inflammation.

Anti-Cancer Benefits

Research on the anti-cancer benefits of cucumber is still in its preliminary stage and has been restricted thus far to lab and animal studies. Interestingly, however, many pharmaceutical companies are actively studying one group of compounds found in cucumber—called cucurbitacins—hoping their research may lead to new anti-cancer drugs. Cucurbitacins belong to a large family of phytonutrients called triterpenes. Cucurbitacins A, B, C, D, and E have all been identified within fresh cucumber. Researchers have determined that several different signaling pathways (for example, the JAK-STAT and MAPK pathways) required for cancer cell development and survival can be blocked by the activity of cucurbitacins. Eventually, we expect to see human studies confirming cucumbers' anti-cancer benefits when consumed in a standard, everyday meal plan.

Its lignans are a second group of cucumber phytonutrients known to provide anti-cancer benefits. The lignans pinoresinol, lariciresinol, and secoisolariciresinol have all been identified within cucumber. Interestingly, the role of these plant lignans in cancer protection involves the role of bacteria in our digestive tract. When we consume plant lignans like those found in cucumber, bacteria in our digestive tract take hold of them and convert them into enterolignans like enterodiol and enterolactone. Enterolignans can bind to estrogen receptors and have both pro-estrogenic and anti-estrogenic effects. Reduced risk of estrogen-related cancers, including cancers of the breast, ovary, uterus, and prostate, has been associated with the intake of dietary lignans from plant foods like cucumber.

Description

Even though long, dark green, smooth-skinned garden cucumbers are familiar vegetables in the produce sections of most groceries, cucumbers come in various colors, sizes, shapes, and textures. You will find white, yellow, and even orange-colour cucumbers, which may be short, slightly oval, or even round in shape. Their skins can be smooth and thin or thick and rough. In a technical sense, cucumbers are

fruits, not vegetables. (Fruits are parts of flowering plants that come from the ovary.) But we have become accustomed to thinking and referring to cucumbers as vegetables.

All cucumbers belong to the botanical plant family called *Cucurbitaceae*. This broad family of plants includes melons and squashes. The cucumbers we are most familiar with in the grocery store belong to the genus/species group *Cucumis sativus*.

While there are hundreds of varieties of *Cucumis sativus*, virtually all can be divided into two basic types: slicing and pickling. Slicing cucumbers include all varieties that are cultivated for consumption in fresh form. In the United States, commonly planted varieties of slicing cucumber include Dasher, Conquistador, Slicemaster, Victory, Comet, Burpee Hybrid, and Sprint. These varieties tend to be pretty significant in size and thick-skinned. Their size makes them easier to slice, and their thick skin makes them easier to transport in whole-food form without damage. (In many other countries, however, slicing cucumbers may be smaller and much more thinly skinned.)

Pickling cucumbers include all varieties cultivated not for fresh consumption but for processing into pickles. Common pickling cucumber varieties planted in the United States include Royal, Calypso, Pioneer,

Bounty, Regal, Duke, and Blitz. Some pickling varieties are black-spine types (about the texture of their outer skin), and some are white-spine. While pickling cucumbers can always be eaten fresh, their smaller size and generally thinner skins make them easier to ferment and preserve/jar.

Pickling is a process that can be used for many different foods. It is not limited to cucumbers or the vegetable food group. In general, the word "pickling" refers to a method of preventing food spoilage that involves soaking in a liquid and fermenting.

While the language used to describe pickles can be very confusing, there are only two basic types of pickles: fermented and non-fermented. Fermenting is a process in which fresh foods (in these cases, cucumbers) are allowed to soak in a solution for an extended period, allowing microorganisms to change the food. Among these changes is a lactic acid build-up that protects the pickles from spoilage. When fermented in an appropriate solution, fresh foods like cucumbers can be transformed to increase their shelf life significantly. Cucumbers are typically fermented in brine (water highly saturated in salt). The word "pickle" comes from the Dutch "peel," meaning brine. Alongside salt, pickling brines often contain other ingredients, including vinegar, dill seed, garlic, and lime (calcium hydroxide or calcium oxide). "Dill pickles" get their name from adding dill seed to the

brine. "Kosher dills" are brined not only with dill but also with garlic. (A critical note: "kosher dills" are not necessarily pickled cucumbers prepared according to dietary laws. The word "kosher" in their name often refers to a general style of preparation in which a good bit of garlic has been used in the brining process. If you are seeking pickles that have been prepared according to kosher dietary laws, look for "certified kosher" on the label, not just "kosher" or "kosher-style.")

Fermented pickles are often called "brined pickles," but here is where confusion can set in. These two terms are not genuinely interchangeable since some brined pickles are "quick brined" and have not been given time for fermentation. When pickles are "quick brined," the brining solution usually contains a significant amount of vinegar, and it's this added vinegar that prevents the pickles from spoiling, not build-up of lactic acid through the microbial fermentation process. Non-fermented pickles—often called "quick pickled"—rely on adding vinegar or another highly acidic solution to prevent spoilage. "Quick pickling" with vinegar can be accomplished in a few days. Pickling by fermentation usually takes a minimum of several weeks. If you would like to learn more about how pickled cucumbers compare in nutritional value to raw cucumbers.

While genetically engineered cucumbers exist, genetic engineering is not responsible for the existence of seedless varieties of cucumbers. Through a natural process called parthenogenesis, cucumber plants can fruit without pollen. In the absence of pollen, seeds do not develop in the fruit. While some people prefer seedless cucumbers, it is worth remembering that cucumber seeds are a rich source of cucumber nutrients that are sometimes absent in the pulp and skin.

Sometimes, the word "gherkin" refers to cucumbers and pickles. This word can describe a variety of cucumbers from the same plant species (*Cucumis sativus*) that is the source of most other cucumber varieties in the grocery store. But "gherkin" can also describe a cucumber variety from a different plant species (*Cucumis angina*).

History

Cucumber plants naturally thrive in temperate and tropical environments, generally requiring temperatures between 60-90°F/15-33°C. For this reason, they are native to many regions of the world. In evolutionary terms, the first cucumbers likely originated in Western Asia (and perhaps more specifically in India) or parts of the Middle East.

Cucumbers are mentioned in the legend of Gilgamesh—a Uruk king who lived around 2500 BC in what is now Iraq and Kuwait. Approximately 3,300 years later, cucumber cultivation spread to parts of Europe, including France. It was not until the time of the European colonists that cucumbers finally appeared in North America in the 1500s.

Today, Florida and California can provide U.S. consumers with fresh cucumbers for most of the year (from March through November). Imported cucumbers from Mexico are commonly found in groceries during the winter months of December, January, and February. About 6,600 acres are planted in California with slicing cucumber varieties and 4,400 with pickling cucumbers. China is the largest producer of cucumbers worldwide and provides about two-thirds of the global supply. Iran, Turkey, Russia, Egypt, Spain, Mexico, Ukraine, Japan, Indonesia, and the U.S. all participate in the world cucumber market, with an exceptionally high number of exports from Iran, Mexico, and Spain. The annual production of cucumbers worldwide is approximately 84 billion pounds.

How to Select and Store

Since cucumbers can be susceptible to heat, you will be safer choosing those displayed in refrigerated cases in the market. They should be firm and rounded at their edges, and their color should be a bright medium to dark green. Avoid yellow, puffy cucumbers that have sunken, water-soaked areas or are wrinkled at their tips.

We address the issue of seeds and skins in our "Healthiest Way of Preparing Cucumbers" section below. However, during the selection process, you may find it helpful to know that thin-skinned cucumbers will generally have fewer seeds than those that are thick-skinned.

Cucumbers should be stored in the refrigerator, where they will be kept for several days. If you do not use the entire cucumber during one meal, place it in a tightly sealed container so it does not dry out. For maximum quality, cucumber should be used within one or two days. Cucumbers should not be left out at room temperature for too long, as this will cause them to wilt and become limp.

A Few Quick Serving Ideas

- Use half-inch thick cucumber slices as petite serving "dishes" for chopped vegetable salads.

- Mix diced cucumbers with sugar snap peas and mint leaves and toss with rice wine vinaigrette.
- For refreshing cold gazpacho soup that takes five minutes or less, simply purée cucumbers, tomatoes, green peppers, and onions, then add salt and pepper to taste.
- Add diced cucumber to tuna fish or chicken salad recipes.

Individual Concerns

Cucumbers and Pesticide Residues

Virtually all municipal drinking water in the United States contains pesticide residues, except organic foods, as do most foods in the U.S. food supply. Even though pesticides are present in food at minimal trace levels, their negative impact on health is well documented. The liver's ability to process other toxins, the cells' ability to produce energy, and the nerves' ability to send messages can all be compromised by pesticide exposure. According to the Environmental Working Group's 2014 report "Shopper's Guide to Pesticides," conventionally grown cucumbers are among the top 12 fruits and vegetables on which pesticide residues have been most frequently found. Therefore, individuals wanting to avoid pesticide-associated health risks may want to avoid consuming cucumbers unless grown organically.

Cucumbers and Wax Coatings

As described above in our Healthiest Way of Preparing Cucumbers section, cucumbers (like other fragile vegetables) may be waxed to protect them from bruising during shipping. Both conventionally grown and organically grown cucumbers may be waxed. However, the only waxes that can be used on organically grown cucumbers are non-synthetic waxes, and these waxes must be free of all chemical contaminants prohibited under organic regulations. Conventionally grown cucumbers may be waxed with synthetic waxes that contain unwanted chemical contaminants. In addition, other compounds, including ethyl alcohol, milk casein, and soaps, may be added to artificial waxes for consistency, "film" formation, and improved wax flow onto the cucumber. Individuals concerned about these factors would do best to purchase organically grown cucumbers.

Nutritional Profile

Cucumbers provide us with a variety of health-supportive phytonutrients. Included among these phytonutrients are flavonoids (apigenin, luteolin, quercetin, and kaempferol), lignans (pinoresinol, lariciresinol, and secoisolariciresinol), and triterpenes (cucurbitacins A, B, C, and D).

Cucumbers are an excellent source of vitamin K and molybdenum. They are also an excellent source of the pantothenic acid. They are also a good source of copper, potassium, manganese, vitamin C, phosphorus, magnesium, biotin, and vitamin B1. They also contain the essential nail health-promoting mineral silica.

31.6 - Watermelon

Abu Dawud (ra) and Tirmidhi (ra) have narrated that the Prophet (ﷺ) used to eat watermelon with dates and used to say that we eliminate the heat of this date with the coolness of the watermelon and the coolness of the watermelon with the heat of the date.

Watermelon is a cooling fruit; it relieves heat, dryness, bile, and thirst. Reduces blood heat. Excessive consumption of watermelon produces phlegm. Eating in the cold sometimes causes pain in the joints. Food with rice is very harmful to health. It treats heartburn, heat fever, constipation, and piles. Eating watermelon strengthens the stomach, cleanses the stomach, and eradicates the disease from the root.

Hazrat Abdullah bin Abbas (RA) has narrated that the Messenger of Allah (ﷺ) said! Watermelon is both food and drink. It cleans the bladder and makes it healthy.

What is New and Beneficial about Watermelon?

Alongside tomatoes, watermelon has moved up to the front of the line in recent research studies on high-lycopene foods. Lycopene is a carotenoid phytonutrient that is especially important for our cardiovascular health, and an increasing number of

scientists now believe that lycopene is essential for bone health as well. Among whole, fresh fruits commonly eaten in the U.S., watermelon now accounts for more U.S. lycopene intake (by weight consumed) than any other fruit. Pink grapefruit and guava are two other essential fruit sources of lycopene, although, in the U.S., these fruits are more often consumed in the form of juice.

Health scientists are becoming increasingly interested in the citrulline content of watermelon. Citrulline is an amino acid commonly converted by our kidneys and other organ systems into arginine (another amino acid). The flesh of a watermelon contains about 250 milligrams of citrulline per cup. When our body absorbs this citrulline, one of the steps it can take is the conversion of citrulline into arginine. Higher arginine levels can help improve blood flow and other cardiovascular health, particularly if a person's body is not making enough arginine. There is also some preliminary evidence from animal studies that more excellent conversion of citrulline into arginine may help prevent excess fat accumulation in fat cells due to the blocked activity of an enzyme called tissue-nonspecific alkaline phosphatase, or TNAP.

If you've gotten used to thinking about the juicy red flesh at the center of a watermelon as its only nutrient-rich area—and far nutrient-richer than the

more lightly-color flesh that is farther out near the watermelon rind—it is time to change your thinking. In a recent study, food scientists compared the nutrient content of flesh from different parts of a watermelon: flesh from the center, the stem end, the blossom end (opposite from the stem), and the periphery (the part nearest to the rind). They have discovered impressive phenolic antioxidants, flavonoids, lycopene, and vitamin C concentrations in these areas. The exact distribution of nutrients was also highly dependent on the watermelon variety. However, no place in any of the watermelon varieties came out badly in terms of nutrients. The flesh's outer periphery contained impressive concentrations of most nutrients in many watermelon varieties.

Recent studies have confirmed the nutritional importance of allowing a watermelon to ripen fully. For example, research has shown that the most significant lycopene increase occurs when a watermelon's flesh turns white to pink. Yet when that flesh continues to ripen, resulting in a color change from pink to red, the lycopene content becomes even more concentrated. Before ripening, when the flesh of a watermelon is primarily white, its beta-carotene content is near zero. Even when allowed to mature to the white-pink stage, a watermelon still contains very little of its eventual beta-carotene content. But as it moves from white-pink to pink to

red, the beta-carotene content of a watermelon steadily increases. Like lycopene and beta-carotene, total phenolic antioxidants in watermelon also increase consistently during ripening up until the appearance of entirely red flesh. The bottom line is that eating a fully ripe watermelon can pay off in terms of nutrient benefits. Please see our section "How to Select and Store" to learn about determining a watermelon's ripeness before purchasing it.

Health Benefits

Anti-inflammatory and Antioxidant Support

Phenolic compounds in watermelon—including flavonoids, carotenoids, and triterpenoids—make this fruit a choice for anti-inflammatory and antioxidant health benefits. If you had to pick a single nutrient from this anti-inflammatory and antioxidant category that has put watermelon on the map, that nutrient would be lycopene. Alongside pink grapefruit and guava, watermelon is an unusually concentrated source of this carotenoid. Whereas most fruits get a reddish color from anthocyanin flavonoids, watermelon gets reddish-pink shades primarily from lycopene. The lycopene content of watermelons increases along with ripening, so to get the best lycopene benefits from watermelon, ensure your melon is optimally ripe. (See our section, "How to

Select and Store," for practical tips on selecting a fully ripe watermelon.) The lycopene in watermelon is a well-documented inhibitor of many inflammatory processes, including the production of pro-inflammatory messaging molecules, the expression of enzymes like cyclo-oxygenase and lipoxygenase that can lead to increased inflammatory response, and the activity of molecular signaling agents like nuclear factor kappa B (NFkB). Lycopene is also a well-known antioxidant that can neutralize free radical molecules.

Recent research has shown that the lycopene content of watermelon also remains very stable over time. Researchers found virtually no deterioration in lycopene content when two-inch cubes of fresh-cut watermelon were stored in the refrigerator at 36°F (2°C) over 48 hours. That deterioration did not become significant until about seven days of storage, when it decreased by about 6-11%. While we do not recommend waiting seven days before consuming fresh-cut watermelon, we believe that the excellent stability of watermelon lycopene over two days is great news for anyone wanting to enjoy fresh-cut watermelon over several days.

Cucurbitacin E is another unique anti-inflammatory phytonutrient (a triterpenoid) found in watermelons. Like the carotenoid lycopene, this anti-inflammatory nutrient has been shown to block the activity of

cyclo-oxygenase enzymes and neutralize reactive nitrogen-containing molecules. (Interestingly, cucurbitacin E does not appear to cancel the activity of reactive oxygen species—called ROS—but only the activity of reactive nitrogen species, called RNS.) Antioxidant carotenoids found in watermelon include significant amounts of beta-carotene. Like lycopene, the beta-carotene in watermelon also increases with ripening.

Red-pink fleshed watermelons typically contain far more lycopene and beta-carotene than yellow-white fleshed varieties. For example, one study showed red watermelon to have over 600 micrograms of beta-carotene per 3.5 ounces of melon and over 6,500 micrograms of lycopene. By comparison, yellow-fleshed varieties contained only 5–10 micrograms of beta-carotene and no measurable amount of lycopene. Lycopene amounts vary widely in red/pink-fleshed watermelons, approximately 2,000–6,700 micrograms per 3.5 ounces of fresh melon. Beta-carotene in these red/pink-fleshed varieties varies widely, ranging from 5–325 micrograms. Because watermelon contains so many phytonutrients—essential vitamins and minerals and dietary fiber—your health will be improved by any watermelon variety you choose. However, you will likely want to stick with red/pink-fleshed

watermelon varieties to maximize your lycopene and beta-carotene intake.

Ignoring the critical amount of vitamin C in watermelon would be a mistake. In our Food Rating System, watermelon qualifies as an excellent source of vitamin C, even though the amount provided (about 12 milligrams per cup of fresh melon) is only 16% of the Dietary Reference Intake (DRI). However, due to its very high-water content, the amount of watermelon that provides us with 16% of the DRI for vitamin C only costs us about 46 calories, or about 2% of our total daily calories on an 1800-2000 calorie diet. That is excellent nutrient richness, making watermelon a great choice for increasing vitamin C antioxidant protection.

Citrulline, Arginine, and Nitric Oxide-Related Benefits

One of the more unusual aspects of watermelon is its rich supply of the amino acid citrulline. Citrulline is an amino acid commonly converted by our kidneys and other organ systems (including cells that line our blood vessels) into arginine (another amino acid). The flesh of a watermelon contains about 250 milligrams of citrulline per cup. When our body absorbs citrulline, one of the steps it can take is the conversion of citrulline into arginine.

An enzyme called nitric oxide synthase (NOS)—found in many of our body's cell types—can take the amino acid arginine and use it to help produce a tiny molecule of gas called nitric oxide (NO), a muscle relaxant. For example, when NO tells the smooth muscles around our blood vessels to relax, the space inside our blood vessels can expand, allowing blood to flow more freely and creating a drop in blood pressure. The relaxing of muscle tension and increasing blood flow is also how NO can change erectile function in men. (The prescription medication sildenafil or Viagra (TM) works in this way.)

The amount of citrulline found in fresh watermelon is insufficient to make it a food that can automatically improve blood pressure or affect other problems like erectile dysfunction. However, in animal studies, intake of watermelon has been shown to help support cardiovascular function, including improvement of blood flow (through relaxation of blood vessels, or what is technically called vasodilation). In humans, intake of watermelon has been shown to increase blood levels of arginine, but only when consumed in massive amounts. For example, in one study we reviewed, participants drank three or six cups of fresh watermelon juice daily over three weeks. They experienced increased blood arginine levels of approximately 12-22%.

Another fascinating new area of research involving watermelon and its citrulline content relates to body fat deposition. In animal studies, a high intake of the amino acid citrulline—followed by the conversion of citrulline into the amino acid arginine—can form arginine-related molecules called polyarginine peptides. These polyarginine peptides can block the activity of an enzyme called tissue-nonspecific alkaline phosphatase, or TNAP. When TNAP activity is shut down, our fat cells (adipocytes) tend to create less fat (adipogenesis). Researchers believe that the connection between citrulline in food, arginine production by nitric oxide synthase, and fat cell metabolism may eventually provide us with additional tools for helping prevent over-accumulation of body fat.

At present, however, the best we can conclude about watermelon and its unusual citrulline content is that it will likely provide some cardiovascular benefits, especially if we do not consume many foods high in arginine. (Some WHFoods highest in arginine include shrimp, spinach, sea vegetables, turkey, sunflower, and sesame seeds.)

Other Health Benefits

Watermelon seeds can provide small but helpful amounts of iron and zinc. We are talking about several hundred seeds (the amount contained in a typical seeded watermelon, which is not an amount we would anticipate or suggest eating at one time) to obtain 1–2 milligrams of either mineral. Still, regular whole, seeded watermelon consumption would provide nutrient benefits in this area over time. Interestingly, one study shows that the iron and zinc in watermelon seeds are surprisingly bioavailable (85–90%) despite the oxalates and phytates contained in the seeds. (Oxalates and phytates can sometimes bind with minerals like iron and zinc to lessen their bioavailability.)

The amount of protein in watermelon seeds is approximately 1 gram per 24 seeds. At this rate, we are likely to get several grams of protein when we eat several slices of whole, seeded watermelon. While we would not want to depend on watermelon as an essential protein food, this valuable amount of protein in its seeds should at least remind us that a fruit like watermelon does have something to offer us in the way of protein benefits.

At approximately two-thirds of one gram of dietary fiber per cup, watermelon does not rank as a good, very good, or excellent source of this nutrient in our

ranking system. However, you would receive about 3-4 grams of dietary fiber if you enjoyed 175–200 calories of fresh watermelon in the form of several large slices, and this dietary fiber would include a nice mix of soluble to insoluble fiber. (Insoluble fibers can provide exceptional support to the digestive system, and soluble fibers can provide outstanding support to the cardiovascular system.) Therefore, while watermelon is not a concentrated source of fiber, we often enjoy it in more significant amounts, providing us with great fiber benefits at a low-calorie cost.

Description

If you have ever tasted a watermelon, it is probably no surprise why this juicy, refreshing fruit has this name. Watermelon has exceptionally high-water content, approximately 92%, giving its flesh a juicy and thirst-quenching texture while still being subtly crunchy. As a member of the Cucurbitaceae family, the watermelon is related to the cantaloupe, squash, pumpkin, cucumber, and gourd that grow on vines on the ground. Watermelons can be round, oblong, or spherical and feature thick green rinds that are often spotted or striped. (Many people report, however, that they like a watermelon's taste and predictable ripeness best if it is symmetrical.)

Watermelons range in size from a few pounds to upward of ninety pounds. Between 600 and 1,200 varieties of watermelon exist worldwide, but all of these varieties belong to the same scientific genus and plant species, *Citrullis lanatus*.

While we often associate a deep red/pink color with watermelons, many varieties feature orange, yellow, or white flesh. These varieties are typically lower in the carotenoid lycopene than red/pink varieties.

A lot of controversy has arisen over the exact nature of seedless watermelons. Contrary to some information that you will find on various websites, seedless watermelons are not the result of genetic engineering. Seedless watermelons are the result of hybridization. By crossing a diploid watermelon (with two sets of chromosomes) and a tetraploid watermelon (with four sets of chromosomes), it is possible to produce a watermelon that contains triploid seeds (with three chromosomal sets). When planted, these triploid seeds will grow into seedless watermelons. Seedless watermelons typically appear to have some white seeds even though they are labeled as seedless. These white seeds are not seeds but only empty seed coats.

Ten years ago, finding seedless watermelons in the marketplace was rare. Today, up to 85% of all watermelons produced in the U.S. are estimated to

be seedless. This significant increase in the availability of seedless watermelons is due to the vastly increased use of "non-bearing pollinators" by watermelon growers. Previously, growers were required to interplant rows of acreage with seeded, fruit-bearing watermelons to pollinate their seedless varieties. Today, they can pollinate with plants that produce flowers needed by bees but yield no fruit. These non-fruit-bearing plants allow pollination to continue but in a less time-consuming and space-consuming way. It is possible to grow seedless watermelons almost anywhere that seeded watermelons will grow. Common seedless varieties include Fandango, Super Cool, Honey Heart, King of Hearts, Queen of Hearts, Crimson Trio, Scarlet Trio, and Super Sweet.

Some common seeded watermelon varieties include Jubilee, Royal Jubilee, Royal Sweet, Crimson Sweet, Sangria, Fiesta, Sugar Baby, Baby Doll, and Charleston Gray. A 15–20-pound diploid, seeded watermelon typically contains hundreds of seeds.

History:

Watermelons are generally believed to have originated in Africa several thousand years ago and have traveled from Africa to Asia, Europe, and North America. Their arrival in Asia and the Middle East

dates back to approximately 900–1,000 A.D. Their arrival in Europe is estimated to have occurred in 1300–1400 A.D. It was not until Europeans began colonizing North America that watermelons arrived in the U.S.

Today, over four billion pounds of watermelons are produced each year in the U.S. Consumers purchase about 85% of watermelons in fresh form. Although there is some watermelon production in virtually all states, about three-fourths of all U.S. watermelons are grown in Florida, California, Texas, Georgia, and Indiana. On an average, per person basis, we eat over 15 pounds of fresh watermelon yearly.

On a global basis, China is the largest watermelon-producing country, accounting for over half of all world production. The European Union countries, Iran, Turkey, Egypt, Brazil, and the United States, are the largest watermelon producers, but each produces less than 5% of the world's total.

How to Select and Store:

If you purchase a pre-cut watermelon that has already been sliced into halves or quarters, choose the flesh that is deepest in color and lacks any white streaking. If the watermelon is seeded, the seeds should also be deep in color or white.

When purchasing a whole, uncut watermelon, there are several features you will want to evaluate. The first is its weight. A fully ripened watermelon will feel heavy for its size. Heaviness in a watermelon is a good thing because the water content of a watermelon will typically increase along with ripening, and a fully ripened watermelon will be over 90% water in terms of weight. Water is one of the heaviest components in any food.

Second, look for a watermelon with a relatively smooth rind slightly dulled on top. The top and the bottom of a watermelon are worth determining and examining on a watermelon. The bottom or "underbelly" of a watermelon is where it rests on the ground. The watermelon is unlikely to be fully ripe if that "ground spot" is white or green. A fully ripened watermelon will often have a ground spot that has turned creamy yellow. Opposite from the ground spot will be the top of the watermelon. That spot is typically not shiny but somewhat dulled in a fully ripened watermelon. However, the green color may appear in many shades, from light green to deeper shades.

Perhaps the most controversial about ripeness testing of a watermelon is whether to thump it. We have read many arguments, both pros and cons. However, among experts who recommend thumping, most agree that a fully ripened watermelon will have a

deeper, hollower "bass" sound rather than a solid, shallow "soprano" sound.

Finally, some grocers will be willing to core an uncut watermelon so that you can have an actual taste. (If you decide not to purchase the melon, the grocer can slice it up and sell it in sliced form.) So, consider requesting this if you are uncertain as to the quality.

Uncut watermelons are best stored at temperatures of 50-60°F (10–16°C). In many regions, room temperatures will typically be warmer than 60°F and may be less than ideal for whole watermelon storage due to the increased risk of decay. Better storage temperatures will commonly be found in cellars or basements that are partly or entirely below ground level. While we've seen one study showing increases in lycopene content when whole watermelon was stored at a temperature of 68°F (20°C), we believe that a fully-ripe or close-to-fully-ripe melon will already have outstanding lycopene content and that it would be better for you to err on the safe side in terms of decay risk if you are planning to wait several days before slicing open your watermelon.

Like temperatures above 60°F (16°C), temperatures much below 50°F (10°C) are not recommended for storage of uncut watermelons. This is due to an increased risk of chilling-type injury that can decrease shelf life and flavor. (Therefore, the

refrigerator would not be an excellent place to store a whole, uncut watermelon for this reason.)

With uncut, whole watermelon, one final storage precaution would be avoiding contact with high ethylene-producing foods like passion fruit, apples, peaches, pears, and papaya. Watermelons are ethylene-sensitive fruits that may become overly ripe too quickly under these circumstances.

Once cut, watermelons should be refrigerated to preserve their freshness, taste, and juice. Store your cut watermelon in a sealed, rigid plastic or glass container with a lid.

Tips for Preparing Watermelon

Wash the watermelon before cutting it. Due to its large size, you will probably be unable to run it underwater in the sink. Instead, wash it with a wet cloth or paper towel.

Depending on your desired size, there are many ways to cut a watermelon. The flesh can be sliced, cubed, or scooped into balls. Watermelon is delicious and makes a delightful addition to a fruit salad.

While many people are just accustomed to eating the juicy flesh of the watermelon, the seeds and the

rind are also edible and nutrient-rich. (In fact, in many parts of the world, watermelon seeds are widely enjoyed as a snack, and pickled watermelon rind has a rich culinary tradition.) If you choose to eat the rind, we recommend the purchase of certified organic watermelon. (The reason for this suggestion is an increased risk of unwanted contaminants like pesticide residues on the outer skin of non-organic watermelon.)

A Few Quick Serving Ideas

- Purée watermelon, cantaloupe, and kiwi together. Swirl in a little plain yogurt and serve as a refreshing cold soup.
- In Asian countries, roasted watermelon seeds are either seasoned and eaten as a snack or ground up into cereal and used to make bread.
- A featured item of Southern American cooking, the watermelon rind can be marinated, pickled, or candied.
- Watermelon mixed with thinly sliced red onion, salt, and black pepper makes a great summer salad.

- Watermelon is an excellent addition to fruit salad. Fruit salad can be made days ahead since cut fruit, if chilled, retains its nutrients for at least six days.

Individual Concerns

Watermelon is not a commonly allergenic food, is not known to contain measurable amounts of oxalates or purines, and is also not included in the Environmental Working Group's 2012 report "Shopper's Guide to Pesticides" as one of the 12 foods most frequently containing pesticide residues.

During the past decade, non-organic watermelons grown in part of China became the topic of widespread controversy in the popular press following the use of a synthetic growth stimulator called forchlorfenuron in their cultivation. Heavy rainfall and potential overuse of the growth stimulator caused many watermelons on farms in Jiangsu Province to burst open, drawing media attention to this practice. While we are not aware of any data on the widespread use of synthetic growth stimulators in the production of non-organic watermelon, we have seen one study predicting residues of forchlorfenuron in the range of 1-5 ppb in watermelons raised with the use of this synthetic growth stimulator. Suppose you

seek to lower your contamination risk with all artificial additives in watermelon and other foods. We recommend purchasing certified organic watermelon since synthetic growth stimulators and other synthetic additives are prohibited in organic food production.

Nutritional Profile

Watermelon is an unusual fruit source of the carotenoid lycopene and a rich source of phenolic antioxidants. Watermelon contains cucurbitacin E, a triterpene anti-inflammatory phytonutrient, and exceptional amounts of the amino acid citrulline. Watermelon is an excellent source of vitamin C. It is also a good source of pantothenic acid, copper, biotin, potassium, vitamin A (in the form of carotenoids), vitamin B1, vitamin B6, and magnesium.

31.7 - Peelu

Hazrat Jabir bin Abdullah (RA) says that he was with the Messenger of Allah (ﷺ) while he was picking Peelu fruit in Mara-al-Zahran (the name of a region in Arabia). The Prophet (ﷺ) said, "Choose the black color because it is good." (Sahih al-Bukhari)

The Peelu is primarily a desert tree. Apart from the deserts, it is found abundantly in the hot coasts of the Arabian Gulf and Iran. The white masks sold in the markets are made from their branches and roots. Peelu toothpaste strengthens the teeth and removes impurities from the gums. Removes bad breath.

Hazrat Muqaddam bin Shareeh (ra) narrates from his father that I asked Umm al-Momineen Hazrat Aisha Siddiqa (RA) what was the first thing that the Messenger of Allah (ﷺ) used to do after coming home. She spoke! Miswak

The Peelu tree is found in many parts of the world, including Pakistan, India, Central Africa, Abyssinia, Egypt, Nigeria, Senegal, Sudan, and Tanzania, from the coast of the Gulf of Qulzam in Saudi Arabia to Yemen, Najran, and Najd. It is found in the tree known for its berry-like fruit and dense shade. Its fruit is called Peelu. In forests, this tree grows by itself. Camels and goats eat their leaves with great gusto. And the herders eat its fruit with gusto. There are two types of

it in botany. One of them is Salvadoria Persica, and the other is Salvadoria Oleida. The first type of tree is smaller than the year (Kikar, Vachellia nilotica, or Acacia nilotica). Its trunk is strong, the bark is smooth, the leaves are juicy and pale yellow, and the flowers are yellowish green. Another type of tree has plenty of branches but does not bend down to form a canopy. It has white bark, light green leaves, greenish-white flowers. Its wood is red and hard. Pelo wood does not attract termites, so coffins were made from it in ancient times. Polishing on it makes this wood shine. Coffins were made from this wood for the pharaohs of Egypt.

Peelu is a mild fruit. It cleanses the blood and is very useful for phlegm and itching. Pilu also benefits uterine inflammation and piles.

About Peelu in USA:

For over 25 years, Peelu USA has produced the highest-quality natural oral hygiene products to help people maintain healthy gums and teeth without chemicals or abrasives. We pioneered the development of dental health products like fluoride-free toothpaste, dental fibers, toothpowder, whitening toothpaste, and, of course, our famous Peelu gum. Our naturally healthy chewing gums are sugar-free, aspartame-free, and are sweetened with dentist-recommended xylitol.

The active ingredient in our products is fibers from the ancient Peelu tree, which has been used for generations to maintain good oral health. Peelu USA is proud to carry on the natural dental health tradition using Mother Nature's tools as we move into a new decade with exciting new products and flavors.

About the Peelu Tree:

Many names know the Peelu Tree worldwide: Salvadoria persica arak, miswak, and Siwak. Whichever name you prefer, the twigs and fibers of this Middle Eastern tree have been used since the time of the Prophet Muhammad (ﷺ), who is said to have recommended its use to clean teeth and purify the mouth.

Because its use dates back to the middle of the first millennia, many believe the "Kayu Sugi," or chewing stick, is the world's oldest toothbrush. The outer bark is traditionally removed, and a person chews on the interior fibers for gentle, non-abrasive oral care. Today, science is proving the effectiveness of this ancient dental health tool. Natural Peelu products provide a healthy way to enjoy fresh breath and healthy gums and teeth without artificial chemicals, toxins, or abrasives.

31.8. Dharie (thorny plant)

Allah ﷺ says in the Qur'an:

لِيُسَّ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ ۝

There will be no food for them except from a thorny plant
(Al Ghashiyah - 6)

No food will there be for them but from **Dharie`**,

Ali bin Abi Talhah (ra) reported from Ibn Abbas (RA) that he said, "A tree from the Hellfire."

Ibn Abbas, Mujahid, `Ikrimah, Abu Al-Jawza' and Qatadah, all said,

"It is Ash-Shibriq (a type of plant)."

Qatadah said, "The Quraysh called it **Ash-Shabraq** in the spring and **Ad-Dharie`** in the summer."

Ikrimah said, "It is a thorny tree which reaches the ground."

Al-Bukhari related that Mujahid said,

"**Ad-Dharie`** is a plant that is called **Ash-Shibriq**. The people of the Hijaz call it **Ad-Dharie`** when it dries and is poisonous."

Muamar narrated that Qatadah said, "This is **Ash-Shibriq**. When it dries, it is called **Ad-Dharie`**."

Sa`id narrated from Qatadah (ra) that he said, "This is of the worst, most disgusting and loathsome of foods."

(Tafseer Ibn Kathir)

The only food available for the inmates of Hell would be *Dharie*. In the world, this kind of thorny grass spreads on the ground. No animal goes near it. It is foul-smelling, poisonous, and harsh.

[As interpreted by 'Ikrimah, Mujahid, and quoted by Qurtubi.]

How will Grass or Tree Survive in Hell?

One may ask that the grass or trees are among the things that burn in fire. How will they survive in Hellfire? The answer is that the Supreme Creator, Who cherished and sustained them in this world with water and air, has the power and ability to make the fire itself the nutrient of these trees so they may flourish.

Another question may be raised here. The Qur'an mentions several things as the food of the inmates of Hell. Here, it refers to their food as *Dharie'*. On another occasion, it refers to *Zaqqum*, and on a third occasion, it refers to *Ghislin*. This verse restricts their

food to Dharie'; thus, 'There will be no food for them except a thorny plant. (88:6)

The answer is that the restriction in this verse contrasts a palatable food that may be fit for [human] consumption. Dart' is cited here as an example. The verse means that the inmates of Hell will not get any palatable food. They will get the worst, most disgusting and loathsome food like dart'. Thus, the purpose of mentioning dart' is not restricted. Dart' includes Zaqqum and Ghislin. Qurtubi (ra) says that there may be different levels in Hell and other kinds of food on different levels. On one level, there will be Dart' and on another level, Ghislin, and so on.

(That will neither nourish nor satisfy hunger ... 88:7). When the preceding verse was revealed in which it was stated that the inmates of Hell would get food like dart', some of the pagans of Makkah [mockingly] said that their camels eat Dharie' and yet they are fat and healthy. In response to their statement, the following verse of the Qur'an was revealed, meaning they should not compare the Dharie' of this world with that of the Hereafter. The latter will neither provide nutrition nor satisfy their hunger.

(Tafseer Marif ul Quran)

Hazrat Ikramah (ra) and Sidi (ra) say that those who commit sins must endure punishment and suffering hereafter. They will be thrown into the fierce burning

and fire, where nothing will be eaten except Dharie. It is the name of a thorn tree in Hijaz; because of its evilness, even animals do not stray near it. Whoever eats it will die. It will be a tree of fire, a fig tree with poisonous thorny fruits, stones of hell. It will be the worst food and will be very bad; it will not improve the body, it will not satisfy hunger, and it will not remove harm. It will resemble aloë but be more bitter, foul than dead, and hotter than fire.

Hazrat Abu Al-Darda (RA) narrates from the Messenger of Allah ﷺ that he ﷺ said that the people of hell will be so hungry that it will be a punishment in itself. They will beg for food and be given food that neither makes them fat nor satisfies their hunger. They will try to trick them down and ask for something to drink. They will be given boiling water that will scald their faces. Then, when the water reaches the stomach, it will break the contents into pieces.

(Anwar Al Bayan)

In the hadith of Dahhak, Hazrat Abdullah bin Abbas (RA) has been quoted as saying that the Messenger of Allah ﷺ said that Dharie is more bitter than aloë, more smelly than carrion, and hotter than fire. When someone is fed, it will neither enter his stomach nor come back out of his mouth (i.e., it will get stuck in the middle) nor satisfy hunger or give strength.

Ibn Abi Hatim (ra) quoted Saad bin Jubayr's (ra) saying that Dharie and Zaqqum are different names for the same thing. Mujahid, Ikrimah, and Qatadah said that a thorn is a thorny plant. Its fibers are not in the ground. Quraysh calls it Shibriq, but when its wood is dry, it is called Dharie. This is the worst diet. Kalbi said the animal does not even stray near it when dry. Ibn Abi Zayd said that any thorny dry bush without leaves in the world is called Dharie. The source of the hereafter is the tree of fire.

(Tafsir Mazhari)

In the Holy Qur'an, Allah Almighty says that the people of hell will be given punishments to eat. If they ask for anything else, they will be given Ghislin (pus from the wounds of hell). If there is another change, Dharie (i.e., thorny bitter bushes) will be provided to eat. Therefore, no good food will be provided. Different levels of hell may have other food.

(Allah knows best)

32.0 - Fruit trees

In Sahih al-Bukhari, it is narrated from Hazrat Anas (RA) that the Messenger of Allah (ﷺ) said! Whoever plants or cultivates a fruit-bearing tree and the birds, men, and cattle eat from it, the Muslim will receive its reward.

Allah جل جلاله says in the Qur'an!

يُنْبِتُ لَكُمْ بِهِ الرَّزْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمَنْ كُلَّ الشَّرَابِ
إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ — 11

He causes the crops therewith to grow for you, and olives, and date palms, and grape vines, and all the fruits. Surely, in that, there is a sign for a people who ponder.

(Surah An Nahl - 11)

Allah جل جلاله said on the other place!

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَنَا بِهِ نَبَاتٌ كُلِّ شَيْءٍ فَأَخْرَجَنَا مِنْهُ
خَضِرًا إِنْخِرُجْ مِنْهُ حَبَّا مُتَرَكِّباً وَمِنَ النَّخْلِ مِنْ كُلِّعَهَا قِنْوَانٌ دَانِيَةٌ وَجَنْتِ
مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرُ مُنْتَشَابِهٍ أُنْظُرُوا إِلَى شَرِّهِ إِذَا أَثْمَرَ
وَيَنْعِهِ إِنَّ فِي ذَلِكُمْ لَا إِلَهَ إِلَّا قَوْمٌ يُؤْمِنُونَ — 99

He is the One who sent down water from the heavens.

Then We brought forth with its vegetation of all kinds.

Then, from it, We got grains set upon one another. From

the palm trees, from their spathes, come on the low-hanging bunches. (We produce) vineyards and the olive and the pomegranate, either similar or not similar to each other. Look at its fruit when it bears fruit and at its ripening. Indeed, there are signs for the people who believe in all this.

(Surah Al Inaam - 99)

33.0 - Africa's sacred tree

In a village called Baki in Central Africa, a tree spins. It is said that in heavy storms and rains, when other trees are uprooted, this tree keeps moving with the wind and thus can withstand the force of the wind. Locals consider this strange spinning tree sacred.

(Interesting and weird)

34.0 – Attribute of Khizr (AS)

It is narrated by Abu Hurairah (RA) that Prophet Muhammad (صلی اللہ علیہ وسلم) said the name Khizr was attributed to Hazrat Khizr (AS) because if he sat on barren land, that piece of land used to turn green and full of vegetation.

(Sahih Bukhari)

Abu al-Hatim Suhail bin Muhammad Bin Osman Al-jstani (ra) said that he heard from his spiritual guide, Abu Obadiah, that Hazrat Khizr (AS) was the longest-living human being. He called Khidroon bin Qabil bin Adam (AS).

Ibn Qutaiba, referencing Wahab bin Munibbih, wrote in his book “Al-Marif” that the name of Khizr (AS) was Balia. He described his ancestry as Balia bin Malkan bin Falgh bin Aabr bin Shankh bin Arfeshand bin Sam bin Noah (AS).

According to Ibn Is'haq, Hazrat Adam (AS), he told his children that they would face terrible storms and floods on Earth at his death.

He advised his children to take his body on Noah's (AS) boat, and he (Adam AS) should bury it at the place where Noah's (AS) boat landed after receding the floods. Hazrat Adam's (AS) body was placed on the boat according to his wishes. When the boat

grounded at a place, Hazrat Noah (AS) advised his sons to bury Hazrat Adam's (AS) body according to his will. They said Hazrat Adam's (AS) body may not be comfortable under the ground, and the body would be frightened. Hazrat Noah (AS) told them that Adam (AS) had prayed to Allah ﷺ that he should be buried by a person whose life would be longest of all the people. They kept Hazrat Adam's (AS) body until Hazrat Khizr (as) took the responsibility to bury it. Allah listened to Hazrat Adam's (AS) prayers and blessed Hazrat Khizr (as) to live as long as he wished.

(Ibn Kathir)

Ibn Asakar (ra) narrated that Khalifa Walid bin Abdul Malik, who built the main masjid of Damascus, thought of staying alone and praying in the main masjid. He ordered that the Masjid should be vacated for the night. On the night, when Walid entered the masjid, he saw a person praying between him and the Al Khizr gate. Walid called the administrator and asked why the masjid had not been vacated completely. They told him that the person was Hazrat Khizr (AS), who offered his prayers there every night.

Abdul Razzaq (ra) quoted Abu Saeed (RA), who said that Prophet Muhammad ﷺ narrated a lengthy Hadith about Dajjal. (He would not be able to enter

Madinah Munawara). A person who would be most pious would ask Dajjal if he was the one about whom Prophet Muhammad (صلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had predicted. Dajjal will tell the people that if he kills the holy man and makes him alive again, even then, the world would be suspicious of his power. The people said no! They would believe him. Dajjal would kill that pious man and bring him to life again. The holy man would emphasize that he does not doubt that the killer was Dajjal (Evil). The evil person would try to kill the pious man again, but this time, he would fail. The holy man will be Hazrat Khizr (as).

(Ibn Kathir)

Many scholars thought that Hazrat Khizr (as) had died. Important among them are Imam Bukhari (ra), Ibrahim Harbi (ra), Abu Hassan bin Almanady (ra), and Sheikh Abu Al Fateh bin Jozai (ra). Sheikh Ibn Jozai (ra) has written a book called.

عِجَالَةُ الْمُنْتَظَرِ فِي شَرْحِ حَالَةِ الْخَضْرِ

“Ajala al-Muntazar fi hala at Khizr “
Al-Ajalah Al-Muntazar in explaining the condition of
Al-Khidr

Hazrat Abdullah bin Umar (RA) narrated in the Musnad Ahmad that Prophet Muhammad (ﷺ), during

the last days of his life (about one month before his death), one night after offering Isha's prayers, asked the people who sat they thought of that night. For those who lived on earth, no one will survive after a hundred years.

In Tirmidhi Sharif, Hazrat Jabber (RA) narrated that Prophet Muhammad ﷺ (صلی اللہ علیہ وسلم) said at his time, no one on the earth had lived for more than a hundred years. Allama Ibn Jozī (ra) thought that those hadith indicated that Hazrat Khizr (as) was not alive during the time of the Prophet ﷺ. Even if it is presumed that Hazrat Khizr (as) was active at the time of the Prophet ﷺ (صلی اللہ علیہ وسلم), Hazrat Khizr (as) probably died soon after.

(Ibn Kathir)

35.0 – The great tree in heaven where Prophet Muhammad (صلی اللہ علیہ وسلم) saw his father, Hazrat Ibrahim (AS)

Hazrat Samurah ibn Jundub (RA) reported that the Prophet (ﷺ) said, describing his vision: “Then we went up until we reached a green garden, in which there was a great tree, with an old man and children at its base, and another man near the tree, trying to light a fire in front of him. They took me up to that tree and into a house. I have never seen anything more beautiful than that house. Men, older men, youths, women, and children were in it. Then they brought me out and took me up to the tree and into another house, even better than the first one. In this house, there were old and young men. I said, ‘You have shown me around tonight; tell me about what I have seen.’ They said, ‘Yes... the old man at the foot of the tree was Ibrahim (AS), and the children around him were the children of mankind...’”

(Al-Bukhari, 1270).

36.0 - Prostration of Tree

The tree in the righteous vision was narrated concerning the Sajdah (prostration) to be performed when reciting certain Ayat of the Quran.

Hazrat Ibn 'Abbas said: A man came to the Prophet ﷺ and said: "O Messenger of Allah, last night I had a dream in which I saw as if I was praying behind a tree. I prostrated, and the tree prostrated after me. I heard it saying,

"اللهم أكتب لي بيها إندكًا أجران ودا"
آني بيها ويزران وجالها لي إنداك ذكران وتقبلاها مني كما تقبلت بها مين
عبديك داود.

'Allahumma uktub li biha 'indaka ajran wada'
'Anni biha wizran waj'alha li 'indaka dhukhran wa
taqabbalha minni kama taqabbaltaha min
'abdika Dawud.

"O Allah, record for me because of it (the Sajdah) a reward, alleviate some of my burdens, and make it an investment on my behalf with You. Accept it from me as You accepted it from Your slave Dawud (AS).

Ibn ‘Abbas (RA) said, The Prophet (ﷺ) recited an ayah where a Sajdah is required, then he prostrated, and I heard him telling the exact words that the man had reported that the tree had said.

(Reported by al-Tirmidhi, 528)

(Durood Tunjina)

Darood Tunajjina

Once there was a pious man Skeikh Moosa Zurair travelling on a ship when it started to sink due to a heavy storm.⁸ In his sleep he saw the Holy Prophet (*Peace and blessings of Allah Almighty be upon him*). The Holy Prophet (*Peace and blessings of Allah Almighty be upon him*) instructed Moosa Zurair to recite Durood Tunjina 1000 times. Moosa Zurair awoke from his sleep and proceeded to recite Durood Tunjina. As soon as he had finished reading 300 times, the storm subsided and the ship was saved. This Durood is recommended during days of calamity, turmoil and distress. Seventy times a day is essential for relief from our problems and difficulties.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ، وَعَلَى الٰلِ
سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ بِصَلَوةٍ تُنْجِّي بَاهَامُنْ جَمِيعَ
الْأَفْوَالِ وَالْأَقَارَبِ، وَتَفْخِي لَنَابَاهَا جَمِيعَ الْحَاجَاتِ،
وَتُطْهِرْ لَنَابَاهَا مُنْ جَمِيعَ السَّيِّغَاتِ، وَتَرْفَعْ لَنَابَاهَا عِنْدَكَ
أَعْلَى الدَّرَجَاتِ، وَتُبْلِغْ لَنَابَاهَا أَقْصَى الْغَایَاتِ وَمُنْ جَمِيعَ
الْخَيْرَاتِ، فِي الْحَيَاةِ وَبَعْدَ الْمَهَابَاتِ، اتَّكَ عَلَى كُلِّ
شَيْءٍ قَدِيرٍ.

O 'Allah! Shower blessings on Muhammad (pbuh) Our Master, and his family, such blessings, by means of which Thou may relieve us of all anxieties and calamities. Thou may satisfy all our needs. Thou may clean us of all evils and thanks for which Thou may grant us high position and high rank and status in Thy presence. Thou may lead us to the utmost limit in our aspirations and capacity in whatever is best in this world as well as in the Hereafter as Thou has the full power over everything.

ALLAH HUMMA SALLE ALA SAI-YE-DENA WA MAU-LA-NA
MUHAMMADIW WA A'LA AALE SAI-YE DE NA WA MAU-LA
NA MUHAMMADIN SA-LA-TAN TUNAJJEENA BE HA MIN
JA-MEE-IL AH WAALE WAL-AAFAA-TE WA TAQ ZEE LANA
BE HAA JA-MEE-AL HAA-JAA-TE WA TO T(W)AHE RO NAA
BE HA MIN JA MEE IS-SAYYE AATE WA TAR FA 'OO NA BE
HA 'IN DAKA A'A-LADDA RA JA TE WA TO BALLE GU NA BE
HA AQ-SAL GA-YAAT MIN JA MEE IL KHALI-RAAT FIL-HA-
YATE WA BA'D DAL MA MAAT IN-NA KA A'LA KOLLE
SHAI-IN QADEER.

DU^A

اللَّهُمَّ حِبِّ الْيَنَا إِلَّا يُمَانَ وَرَيْنَهُ فِي قُلُوبِنَا وَكَرَّهْ إِلَيْنَا الْكُفُرَ
وَالْفُسُوقَ وَالْعِصَيَانَ وَاجْعَلْنَا مِنَ الرَّشِيدِينَ.
اللَّهُمَّ تَوَقَّنَا مُسْلِمِينَ وَاحِقْنَا بِالصَّالِحِينَ
غَيْرَ خَرَائِيمَ وَلَا مَفْتُورِينَ



وَاحْرُدْعُونَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

27th Jumadi-us-Sani 1444, January 15, 2023, Sunday
(Revised)

PUBLICATIONS OF SIKANDER NAQSHBANDI

- 1 - Biography of The Greatest Prophet (ﷺ)
(According to the Calendar)
- 2 - Al-Siddique (Syedna Abu Bakr Siddique RA)
- 3 - Seerat Amirul Mominin Syedna Ali Al-Murtaza (RA)
- 4 - HEARTS - In the light of the Quran
- 5 - What is Soul (Nafs)
- 6 - Historical Trees of Islam
- 7 - Hypocrisy
- 8 - Carelessness and Ignorance
- 9 - Muslim Protocols
- 10 - Biographies of Muahadeseen
- 11 - Biography of Imam-e-Azam
- 12 - Dajjal, Imam Mehdi and Hazrat Esa (AS)
- 13 - Great Women in Islamic History. V1 & 2
- 14 - Seerat Syedna Amir Muawiyah (RA)
- 15 - NAQSHBANDIA FAMILY
- 16 - STORIES OF AULIYA KARAM (ra)
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- 19 - Great Muslim Mothers
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- 21 - Speech Cautiousness
- 22 - Very Important Basic Masail
- 23 - Articles (English and Urdu)

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- 2 - Al-Siddique (Syedna Abu Bakr Siddique RA)
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